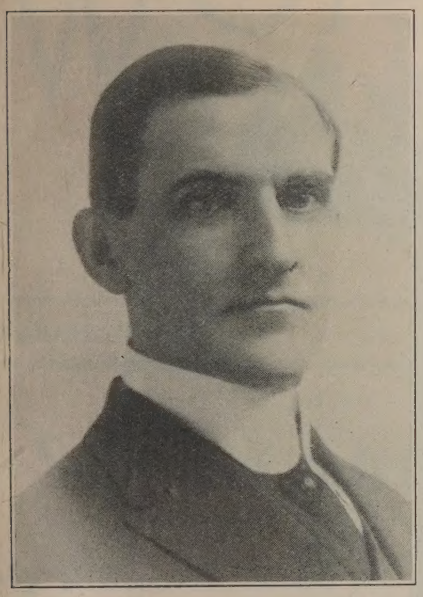

W. P. King

As promised last month, we are pleased to present the new circulation manager. Many of our readers have already had letters from him and others will be hearing from him sooner or later. We trust a large number may have the privilege of meeting him personally at the Colorado Springs convention.

Our Cover

The West Pike's Peak Christian Church of Colorado Springs and its minister, Albert W. Luce, not only responded to the suggestion of Jesse M. Bader, that they hold an Easter sunrise prayer meeting, as hundreds of other churches were doing, but resolved to capitalize their unique location and make the meeting a memorable event by holding it in the Garden of the Gods. The First Church of Colorado Springs and its minister, Floyd Allan Bash, cooperated heartily both in 1922 and in 1923. Mr. Bash gave the principal address last year and Mr. Luce this year. The photograph shows the 1923 service. The attendance was estimated at two thousand and the number of automobiles at four hundred, though many persons walked and large numbers came on bicycles.

Of course the members of other churches in the vicinity were invited to participate in the service and many of them did so.

One of the features of the coming International Convention will be a prayer meeting early Sunday morning, September 9, in this same inspiring place.

To World Call Secretaries

Arrangements have been made for a general conference of WORLD CALL secretaries and other WORLD CALL workers at the International Convention of Disciples at Colorado Springs.

This conference will be held at the First Presbyterian Church, on Saturday morning, September 8, beginning at eight o'clock sharp and continuing until nine.

This will be a most important conference. Many of the problems of the WORLD CALL secretary will be taken up and many questions definitely settled. Plans for the Golden Jubilee campaign will be outlined, as well as special plans for local and state-wide campaigns.

Many other matters of interest to WORLD CALL helpers will make this one of the most valuable hours of convention week.

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Who Is She?

While presenting the children of the Manse in July World Call it occurred to us that it would be well to view one preacher's family from the other direction and publish a picture of Alexander Campbell's mother. Thorough search at Bethany, West Virginia, brought to light only one possibility, an old daguerreotype in the possession of Miss Virginia Thompson, a granddaughter of Alexander Campbell. Miss Virginia does not know whose picture it is. Mrs. Jane Campbell Dawson, a niece of Alexander Campbell, who lives at Webster Groves, Missouri, a suburb of St. Louis, is equally at a loss. She narrows the field of conjecture by declaring that no picture was ever made of her grandmother Campbell. "Maybe it is Lavinia, Alexander Campbell's daughter, W. K. Pendleton's first wife and Miss Cammie's mother, who died in 1846." Can any of our readers tell us?

WORLD CALL

Young People's Conference, Spokane University

Volume V SEPTEMBER, 1923 Number 9

Supreme Adventures for the Youth of Today

THE physical continents have all been discovered, circumnavigated and explored; air and sea and electricity have been surveyed if not subjugated; but the youth of today have yet to take possession of the continent of honesty, the ocean of love and the atmosphere of beauty. There could be only one Peary for the North Pole, in spite of Dr. Cook's determination; only one Edison for the phonograph; just one Finlay for yellow fever; but every individual has an equal chance and necessity of making all of the spiritual conquests.

To Possess the Continent of Honesty

We have advanced far since Diogenes went about the streets in broad daylight with a lantern, "looking for an honest man." The student finds today that most men are honest in purpose, but deficient in the practice of the art of honesty. In every town there is at least one merchant with whom a person can trade blindfolded, but that merchant may be grossly unfair in his judgment of those who differ from him in religion, politics or business interests. Facts are elusive and many-sided. In his line of trade he is an expert who takes pains to know the facts and to give his customers the benefit of his knowledge, even when he misses a sale by doing so. But outside his specialty he lazily accepts everything his church, his party, his club hands out to him, both as to facts and as to conclusions. He is guilty of inaccuracy, which is a phase of dishonesty. It takes time and courage, and it costs money, to achieve the "daring rectitude" of which George Eliot sings, but the youth of our day cannot afford to stop short of possessing the whole vast continent of honesty, truth, integrity.

To Sail the Ocean of Love

All around the continent of honesty is the ocean of love. The Savior showed the perfection of his honesty as well as the infinitude of his love when he prayed on the cross for his murderers, "Father, forgive them; for they know not what they do." Thousands of martyrs who have followed in his train have died without hatred in their hearts because they had the truth in their heads. There is no sure way to love even those who love us except to know them as they are; affection which is based on illusion can scarcely last a lifetime, much less for eternity, and hatred cannot thrive except on falsehoods.

The worst thing about war, the thing which makes it utterly intolerable, is the bitterness and hatred which it creates. I could endure to be killed, but I cannot endure to kill; I could bear to be hated, but I cannot bear to hate to death my brother man. The youth of today must navigate the ocean of love to its last bay and strait.

To Breathe the Atmosphere of Beauty

Beauty is not something apart from truth and love; it is all round and through both. Now that the old proverb of impossibility, "You might as well try to fly!" has been transformed into, "That is just as easy as flying!" the youth of today may be expected to arrive at both honesty and love by way of the inherent beauty of each, and forever eschew every semblance of falsehood and hatred as altogether ugly; so ugly that their souls turn from it in disgust and horror!

All the glories of nature and all the delights of the fine arts should lead the learning mind and the growing soul of youth inevitably toward "the beauty of holiness."

To Enter the Heaven of Christ

The only possibility of the youth of today or of any day making these supreme spiritual discoveries and conquests is by their accepting fully the leadership of Jesus the Christ. Apart from him men have all but universally failed in these quests. On the contrary, individuals by the thousand, of all races, of all conditions, of all capacities, under his guidance have attained these otherwise impossible goals.

Best of all, as our youth shall go with the Son of God in these high endeavors, they will gradually attain to such an intimacy of fellowship with him and such an ecstacy of delight in that comradeship as heretofore only an occasional saint has known. His presence is more universal than the sunlight and—in so far as his yearning readiness is concerned—more readily accessible than the physical air we breathe. Each for himself must make the terrible decision—to be an archangel or a clod!

The Stewardship of Life

By CHARLES C. COBBEY

We asked President Cobbey to write down for World Call readers just one of the series of talks on stewardship that he gave to the young people's conference, which met at Cotner College, of which he is president.

CHRISTIANS play a child's game with God. My children quite frequently give something away and still retain possession to the extent that they want to have the say as to just how, and when, and where that gift shall be used, and in due time probably take back the gift. This attitude, perhaps, is to be expected in children, but can it be excused in adults?

The very name Christian is a form of the possessive and signifies that one is owned by Christ. The very name Redeemer implies that Jesus by giving his life redeemed ours. Therefore, it is not our life any longer but his life to be used for him. We are only stewards and must hold our lives in trust. As the apostles say, "We are not our own, but we have been bought with a price." "Ye were redeemed not with corruptible things * * * but with precious blood * * * even the blood of Christ." Many who have voluntarily and gladly recognized the Master's ownership still, like children, want to say how, and when, and where their lives shall be used by him.

In my judgment, the problem of the church is the problem of getting the members to realize the true significance of being a Christian. We take membership too lightly. We have made it too easy to get into the church. We have not pointed out to the one desiring to become a Christian the fact that it means a full surrender to Jesus Christ. We have not emphasized the fact that it means a dying of self and that the most significant figure of baptism is a burying of the old man and arising to walk in newness of life with Him, a giving up of the ownership of our life and accepting a trusteeship of it, recognizing his ownership. But instead we give or withhold as we please and the Master gets very little out of the average Christian.

This fact is abundantly shown by the unwillingness of our people to give as much as a tithe of their income today. The percentage of church members giving one-tenth is very small. If being a Christian means stewardship, such a condition is ridiculous. For, if I have died to self and sin and if I have truly given my life to Christ, my Redeemer, and then am unwilling to give him as much as a tenth of my income, is it not a travesty? Either I haven't given him my life or I have. If I have given him my life, the tenth will go with it and more. When we come to realize that we are not merely stewards of our money, but stewards of our lives it will solve the other questions of Christian living and action. Tithing will take care of itself, it will be surpassed in generously sharing with Christ that which belongs to him. Tithing is but a fraction of the stewardship of wealth. Stewardship has to do with how we make our wealth, how we use our wealth, as well as how we spend our wealth. The stewardship of wealth is but a small fraction of the stewardship of life. What we need as disciples is to learn the fundamental lesson of life stewardship, to hold our life in trust for God, to use it as he would have it used.

Life to a Christian steward is not a dividing between the secular and the sacred, it is all sacred, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Corinthians 10:31.) When we have this viewpoint we are going to be as conscientious about our playing as we are about our praying. We will not consider recreation that will dull the inspiration of our worship. Our time is God's time, all the time. But that does not mean less joy, but more joy, the "full story" of Jesus Christ.

Stewardship of life does not exalt the ministry above other callings, but it exalts all callings into a ministry. "I have filled him (Bezalel) with the Spirit of God, in wisdom, and in understanding, and in knowledge, and in all manner of workmanship, to devise skillful works * * * " (Exodus 31:1-5). Here we have recorded a case where God gave his spirit to aid a man's hands to beautify the tabernacle, just as surely as he gave his spirit to speak through the mouth of Moses to deliver his people. Paul says, "Brethren, let each man wherein he was called, therein abide with God" (I Cor. 7:24). Comfortable, perhaps, but strange, the idea that many Christians have of trying to separate their business into a sort of compartment apart from the rest of life, especially Sunday life and spiritual life. Out of that compartment they endeavor to shut God and their best selves, but it cannot be done. God is God of our working hours the same as our worshiping hours. We must "do all to the glory of God." Not to do so is but to make our profession of discipleship a mockery and our prayers but "sounding brass and a clanging cymbal."

James McClure says, "Whatever their occupation is, Christians have but one business in the world, namely, the extending of Christ's kingdom: the merchant, mechanic and banker are under exactly the same obligations, to be wholly consecrated to that work, as is the missionary."

God made the mighty mountains as well as the mind of man. God made the pull of gravity as well as the pull of mother's love. He made man with the capacity to think and to dare, as well as to worship and pray. In which of these acts would you say God was the most godlike, or which act would you say was the most sacred? To try to distinguish but makes confusion. In God all acts become sacred, divine, unified. "We are laborers together with God." Then let us look upon all life as sacred and any task that God would have us perform, let us look upon as a sacred task and do it

with heart and zeal to the glory of God and for the help of our fellowmen.

> It is God gives skill,
> But not without men's hands. He could not make
> Antonio Stradivari's violin
> Without Antonio.

Christian stewardship not only unifies life, giving to the least task a sacred dignity and giving the sense of being at all times at one with God, but it multiplies one's power. You cannot feel that your task is important, that your every duty is a trust, that God and you are cooperating every hour of the day unless it develops within you a motive that brings out hidden and unseen power. Josiah Strong expresses this truth as follows:

> This sense of stewardship is a great awakener of power. There was no power in Moses while he thought of his slow and stuttering tongue and forgot the entrusted message. But when he thought of the entrusted message and put his tongue, such as it was, at God's disposition and tried to deliver the message of Israel's release, Moses emergeb from weakness into power and became a force that Pharaoh and the world could not push aside. Paul Revere feeling that he was charged by General Warren with a truth that must be told for the welfare of others, made his midnight ride and warned Concord and Lexington of the approach of the enemy, the sense of stewardship putting bravery and energy into the rider. All life takes on a new significance as soon as we realize that whatever we have is ours as a trust.

This viewpoint of life is as old as the gospel, but it does not grip many lives today. I am confident that it is the great need of the church. Let the members of our brotherhood face squarely the issue of life stewardship and on that basis decide to be followers of Christ. Let them hold their lives in real trust for him, and the many lesser problems, such as tithing, twice-a-Sunday worship and questionable amusements would be easily solved, and into the lives of our people a new experience would come, a new zeal would be manifest, a great joy would overflow and a real harmony would bind us together.

The pastor knows it takes courage to ask the average Christian to give time to church work. Why? Because the average Christian has no sense of stewardship and holds his life dear to himself. The pastor knows it takes greater courage to speak to the average Christian about his conduct, for the average Christian will resent any suggestion as to a change in his life because he has no sense of Christian stewardship. The pastor knows it takes almost heroic courage to ask the average Christian for anything like what he ought to give to the Lord's work. Why? Because of the dominant feeling that man possesses all. God's ownership is not recognized. The average Christian is constantly ready with an excuse for withholding his time or his means from the Lord. He is always ready to condone himself, though his influence may be against Christ. During the past week, I have answered one letter after another, letters that have come from the average Christian telling why he cannot pay his pledge to Christian education. I know some of these Christians are buying new clothes to wear, a few have not given up their automobiles and none of them are hungry. Among the excuses given are, "We must live," "we must provide for our families," "we must take a vacation," "we must paint the house." Such an attitude denies God's ownership and is absolutely unchristian. It is well expressed in the following verse:

> "A man must live." We justify
> Low shift and trick to treason high.
> But is it so? Pray tell me why
> Life at such cost you have to buy.
> In what religion were you told,
> "A man must live?"
>
> There are times when a *man* must die,
> Imagine for a battle cry
> From soldiers, with a flag unrolled,
> From soldiers, with a sword to hold—
> The coward's whine, the liar's lie,
> "A man must live."

There is only one *must* that a Christian steward, who holds his life in trust for God, has the right to recognize and that is the *must* that compelled Jesus, *"We must work the works of him that sent us."*

The Why of My Life Choice

By FRED W. HELFER

Mr. Helfer, pastor of the Christian Church at New Kensington, Pennsylvania, and a recent Bethany College graduate, has put into words the reasons why one young man of today entered the ministry.

"MY, oh my! It was the last thing that I should ever have expected that *you* would become a minister!" I shall never forget these expressive words of a wise neighbor who had a remarkable memory for facts. Needless to say her ejaculation rejuvenated my blood and for a moment I lived through my junior and adolescent days—days when I was a member of the "Corn Raiders and Tomato Canners Gang" of the Island of Wheeling, West Virginia, with headquarters in a shanty in the willows along the beautiful Ohio—days when boys were real boys with an ambition Jesse Jamesward! While perhaps I did not stand Saul-like with head and shoulders above my fellows in the making of mischief, still no one would have mistaken me for a Tom Thumb. So with gregarious battles royal and youthful plunders and boyish pranks swirling through my mind, I, too, realized that it had been the least of my thoughts that I should enter the ministry.

But why did I choose this calling as a life work? That it is a good work; that it demands manhood; that it is a calling of supreme service; that it is a responsible position, this trying to win men to their high estate as God's children and to have them treat one another

as brethren; that it has an appeal to the adventurous, courageous, daring spirit of youth; that it is all this and more, I know full well. But just *why* did I enter? Some whys are nearly inexplainable; to me this is one of them. Perhaps I can do no more than mention a few formative influences which have come into my life.

While I am not the son of a preacher, I am the grandson of a preacher. My grandfather was a German Lutheran minister and among the first who thus labored in the city of Wheeling. He passed away when my own father was a lad of less than ten. Upon the death of my good mother when I was a little past six years of age, my father, who was a stove moulder by trade, was left with five boys to rear, one of whom is younger than I and is at present taking ministerial work at Bethany College. Now that we are grown, I hardly see how we grew. Boys have a difficult time keeping the peace even under the kindly supervision of mother; in our motherless, sisterless home pandemonium often reigned! But all survived!

For a year or so after mother's death I went to Bible school—then indifference—then non-appearance. For eight years I never attended. While I was working in a grocery store, the owner and a friend of his kept asking me to go. I kept promising, but never went. One Saturday I said to them, "I shall be at Bible school tomorrow;" and I was and for seven years I never missed a Sunday. Now began to work those influences which helped direct me into the ministry. My Bible school teacher, a Mr. Davis—a man with a heap of good sense and a big heart—won me by his fatherly kindness. A little later there came into my life a woman of beautiful Christian character, a woman of culture and charm, Mrs. O. G. Beans of the Island Church. Her interest in me, her encouragement, her motherly talks, her inspiring letters—how shall I know the extent of her influence! About that time Professor W. B. Taylor came down from Bethany and under his supply ministry I accepted Christ. When Charles F. Hutslar became our resident pastor my imagination became fired. I shall ever remember his pulpit power; I shall never forget his kingly life. Among the young people Mr. Hutslar was—well, he was the "man we honored." Due to the stimulation of these folk I became a Christian Endeavor enthusiast, took part in prayer meetings and "had a word" at county jail services. The ambition became mine to get an education and to become a Christian worker; whether a preacher, a missionary or what, I did not know; I wanted to be something in the work of Christ. Thus I gave myself not to the ministry, but first to a Christian line of work; and then I found myself turning to the ministry and entered it to see if the Master would have me serve in this field.

It seems to me that John Henry Jowett in *The Preacher, His Life and Work,* has well stated my position:

> A man may realize his call to the ministry in the powerful imperative of a dumb grip for which he can offer no adequate reason. He is sure of the constraint. It is as manifest as gravity. But when he seeks for explanations to justify himself, he feels he is moving in the twilight or in the deeper mystery of the night. He knows the "feel" of the "strong hand" that moves him, but he cannot give a satisfactory interpretation of the movement.

If I were pressed for a definite reason as to why I entered the ministry, I could only answer that people of God with personalities radiant with the Father's presence touched my heart and fired my idealism; that Christ in my unpromising life has demonstrated what he can do for all men; that I believe his Spirit is what the world needs; that these things together with the fact that I want to grow into his likeness, to do his will and to accomplish some good in the world led me to attempt the task of being a Christian preacher of love and righteousness.

Is the Church in America a Friend to Foreign Students?

By LAWRENCE M. LEW

Dr. W. B. La Force of Tsing Hua College, Peking, China, writes that more Chinese students give up their faith in Christ and Christianity while studying in the United States than become Christians during that time. He finds the reasons to be: 1, Christianity in the United States suffers in comparison with that observed in China; 2, commercialized vice forces itself upon the students; 3, Chinese Christian students are not made to feel at home in our churches; 4, little systematic effort is made for the spiritual growth of those who are already Christian, or to win non-Christians to Christ. The Chinese students now in America, and those soon to come, will be the chief leaders of Chinese life and thought of the immediate future. It is the high privilege and an urgent duty of Christians in America to help these future leaders to take Christ back with them to China. What is true of the Chinese is almost equally true of every one of the 10,000 foreign students in America. The church needs for its own sake to see and use this priceless opportunity.

SOME time ago I was asked to write an article on what I think the church can do by way of assistance to foreign students during their stay in America. It is due to no particular qualification of mine that I have been called upon for such a task except that I am myself a foreign student. I do not presume, therefore, to claim any authority on the question of the needs of foreign students and how they can be met.

Having been in this country for several years, I have seen and met students from many parts of the world. With our eyes open, we see them in the classroom, on the campus and in the gymnasium. Each one is pursuing work according to his or her own taste just as

an American student does. There seems apparently no difficulty on their part as to how to get along. This belief is sometimes accentuated by the fact that we hear much of the good work of foreign students, of their success in the classroom and of their club activities.

On a second thought, however, we would see that what we hear is only from the outside. Perhaps we may come to know a number of foreign students and know them quite well. But we must remember that we become easily and perhaps only acquainted with the popular students, the good mixers, those who can put themselves forward and adapt themselves socially. Besides these so-called popular students, there are a great number of others who are naturally reserved, the quiet students, the new students and those who do not make friends easily with others. Do we know much about their individual struggles and their difficulties?

It is to be remembered that these students are from countries where ways and means of life are all somewhat different from what they are here. Most of them are not familiar with and accustomed to things prevalent here. It is true that they may have friends from their own countries. But they are all foreigners.

The incident of the death by suicide of a Chinese student at the University of Chicago brings to our attention a phase of foreign student life in this country which does not ordinarily appear on the surface. Commenting on the incident, one of his schoolmates who had known him for years in China wrote, "To live without understanding friends is like being a body without hands and feet. In time of trouble the need of good friends is especially felt. Friends who understood him and to whom he could confide, might have saved him from the rash act. But he brooded over his condition alone."

The loneliness of foreign students is to some extent inevitable. But there is much that can be done to eliminate this loneliness. Is it not more worth while to understand the difficulties and struggles of these students and to try to help them than to praise them for their successes?

In the large universities, there is usually an office of adviser of foreign students. The University of Chicago has just recently created this office. It is, indeed, very thoughtful of the university authorities to have considered this as a part of the proper function of the university. But foreign students are by no means confined to the big universities. There are many small colleges in the country in each of which one will find a dozen or more foreign students. It is my observation that most of these colleges are church colleges. The number of foreign students in each of them will perhaps not justify an independent office of adviser. It is just in these places, it seems to me, that the churches can offer their best service of Christian fellowship.

I have seen that a great deal of effort has been spent on missionary work in the field. Yet it is a curious fact that we have not taken advantage of the best opportunity that is offered at the door. Here in this country there are thousands of energetic and ambitious young people from many corners of the earth, seeking what they believe the best knowledge and true ends of life. When they go back to their own countries they will take with them what seemed to them the true interpretation of American life. Now the question antecedent to this would be whether their interpretation will be a genuinely true one.

The Gate Tower at the Nanking Examination Halls

A few years ago 30,000 students used to enter through this gate to take the examinations on which their position in life depended. Today the gateway to the new learning for the Chinese student is the American college. Does it lead Christward?

It is my sincere belief that to make it a true one the churches have an important function to perform. In the first place, the churches should extend their fellowship to those who are not Christians as well as to those who are. It is more important to help the needy ones, to seek out the reserved ones.

As for the churches, they may get some information in regard to foreign countries from coming into contact with these students. For instance, in the young people's meetings, like the Christian Endeavor, short informing talks by these students may be proved very desirable. At the same time, these students would have opportunity to see Christian life from actual experience. It is my belief that to learn anything adequately is to live in it. Why not let the churches open their doors to these young people who are always willing to learn things highest? By this I do not mean that the churches have not opened their doors to foreign students. But I do mean that the churches ought to avail themselves of the opportunity presented by the presence of many foreign students in this country.

It is not within the scope of this paper to give practical suggestions as to how the churches can help foreign students. It is my hope only that it will serve as a starting point for those who are interested in the problems of foreign students.

Three Great Adventures

By CONSUELO PÉREZ GUERRA

A Porto Rican born, trained in the best of American civilization, Miss Consuelo Pérez Guerra has gone back to use her training for the service of her own people.

IT was in the year 1899, and I was very small, when I set out on my first great adventure. I was seated behind my grandmother on a horse that seemed very large to me, but in the States would be called a pony. Our destination was the Girls' Christian Orphanage, Bayamon, Porto Rico, a distance of twenty miles from my childhood home in the little town of Corozal, on the banks of the Plata River, where Spanish soldiers used to pan small quantities of gold.

After the death of my father and mother my grandmother had sole charge of me. The expenses incurred by the sickness of my parents and the fees that had to be paid to the priests for saying mass for them, together with the reverses caused by the war, made it impossible for my grandmother to bear the expense of a private school for me, the only kind then in the Island, except one of which my grandmother had just heard in Bayamon. It was a Protestant orphanage and we were Catholics. My grandmother did not even know what the word Protestant meant. She only knew that the United States was a friend to our little Island and that some of her people had come to establish free schools for little children, and this little granddaughter must not grow up in ignorance and be a discredit to the family name.

Miss Consuelo Pérez Guerra
And some of her kindergartners

It was a wonderful journey that lasted from daylight till dark. It took us through beautiful scenes and also through perilous places that would have frightened me but for my perfect confidence in my grandmother and in the horse. Mrs. Fullen met the weary travelers at the gate and although they could not understand the language she spoke they could understand the welcome she gave. I could not imagine anyone more lonely and sad than I was when I said good-by to my grandmother at the gate, and I think she felt very much as I did. But I was not too tired nor sad nor lonely to have a lifelong impression left upon my mind when, seated at the table with about fifty other girls, a reverent silence fell over all while thanks was offered for the food before us. I had never before heard thanks offered at the table. Day by day and little by little the counting of beads and prayers to the saints seemed less important, and the real Christian life, lived in such nearness to Christ himself, attracted me more and more.

After I had been in the orphanage two years, an evangelistic meeting was held in a rented building a few steps from the orphanage and several of the older girls united with the church. I very much wished to do so, but the missionaries feared I was too young. I continued to plead for the privilege, which at last was granted, and on that most important Sunday of my life, we went directly from the service to the Bayamon River where I was baptized.

It was in the year 1905, and I was still small, when the time came for my second great adventure. At this time, instead of a little Porto Rican pony it was a rolling ship and a speeding train that took me to my destination across the wide Atlantic into the heart of the United States; also into the heart of a happy family. I had been in the orphanage four years, during which time other missionaries had come to the Island. Mrs. Maria Reynolds Ford had become the orphanage mother and Miss Nora Collins the orphanage teacher, and when the Wilkinson family arrived, Wenona Wilkinson, now a missionary in China, often helped in the schoolroom, because fifty pupils, representing about six grades, were too many for one teacher. As there was no place suitable for them in the newly organized public school, her younger sisters, Ruth and Erma, became my schoolmates and playmates in the orphanage school. The youngest of the family, Baby Marjorie, was the pet of the orphanage. None of us had ever seen an American baby before, and I remember my surprise when I heard her lisping baby talk, for I had supposed American children were so intelligent that they could talk like grown-up people as soon as they began to talk at all. I had never wished to make friends with a little child as much as I did with this one. I little dreamed that I was soon to become a member of this family in the happy home near Lincoln, Nebraska, for when they found it necessary to return they asked me to accompany them and be edu-

—C. Pérez Guerra.

A Christian Endeavor Group

—F. W. Burnham.

The Beautiful La Plata Valley

Looking west from the Kentucky Home, residence of Mr. and Mrs. J. D. Montgomery and former home of V. C. Carpenter and family. It is eight miles southwest of Bayamon. Mr. Montgomery and Mr. Carpenter are in the foreground.

cated in the States. Before leaving, I was taken for a farewell visit to my grandmother who was growing feeble and felt that her declining years would be more peaceful with the assurance that her little granddaughter would have a home and a mother and be educated. Just a week before we sailed word came that she had passed away.

Two years finished my school work in the grades and after four years in high school I entered Cotner College. Completing four years in Cotner and one in Nebraska State University, I taught two years in the high school of Frederick, Oklahoma, and then after two years in the College of Missions was ready for my third and as yet unfinished adventure.

I was still small, but it was no fault of the years, for seventeen of them had done what they could to add to my stature since I left my native land. It was the fall of 1922 when my face was set toward my little Island and memory brought back the picture of two-wheeled ox carts creaking along uneven, rutty roads with beggar huts on either side, huts made without hammer or nails, just the sheaths from the palm leaf tied to poles with the strong bark of the native tree, and on every street of every town scores of unclad children and numberless beggars. But that which was of the memory must be of the memory still, for now, again in the town of Bayamon, I find myself quickening my steps to escape the automobiles and trucks that chase one another along the well paved roads and dart past the occasional ox cart. There are still thousands of poor people but the beggar huts are being replaced by little frame houses. Many of these, it is true, are made of drygoods boxes pieced out with tin from old tin cans and have within them no better furniture than a soap box and a hammock, and yet they represent more comfort than the former little huts that were often without floor or window. Even these little houses, as well as the beautiful residences of the wealthy class, are lighted with electricity instead of the flickering candle of former years, because the great, beautiful falls of the Plata River have been harnessed for service, and supply power for all the towns in the vicinity. There are still many unclad children but many also are seen going down the streets to the American public schools or the mission schools, neatly dressed and with books under their arms and smiles on their faces.

—F. W. Burnham.

A Contrast in Transportation in the Streets of Bayamon

There are still many who cannot go to school for lack of clothing. School facilities are also lacking in many places. When I entered the Bayamon orphanage in 1899, the statement was made that 92% of the people of my Island were illiterate. Now, twenty-four years later, statistics show that 55% are illiterate. The desire to be educated seems almost universal among the

—F. W. Burnham.

The Porto Rican Convention of Disciples of Christ Held This Year in Corozal

children and their parents, but the school facilities have not kept up with the increase of population. This is because of the poverty of the people, most of whom are engaged in agricultural pursuits and have work only while the crop that is produced on their part of the Island is being planted and harvested. Because of the limited number that can go to the public schools, children of all ages apply for admittance to our kindergarten and some of them, even when they have to come without eating any breakfast, bring a penny for admittance. One morning a little boy about nine years old began to cry in school and seemed scarcely able to stand. Upon inquiry I found he had had nothing to eat since the day before and only a little then. When the children go home at noon it is not uncommon for the poorer ones to find that the mother has been unable to provide their noon meal. Occasionally some mother comes in the middle of the afternoon to tell her hungry child that the father has been able to obtain a little food.

The mothers are frequent callers in the kindergarten and the fathers come occasionally. Often they come with pleas for help to adjust home discipline or some other home problem, and sometimes I have the joy of hearing a mother say that her child is more obedient and more thoughtful since coming to the kindergarten. Of course all the work in the kindergarten, number work, reading, songs, games, stories and the earnest little prayers at the beginning of the day, all are for the one great purpose of leading these children to become earnest, intelligent Christian men and women. Sometimes I feel overwhelmed and humanly helpless when I see the evil influences the street and even the homes often have upon the children. But what the gospel has done it can do again. When, four weeks ago, I attended the Island convention of the Disciples in my own home town of Corozal, there were also in attendance some of the girls who had been my former playmates in the orphanage. The gospel in their lives has made of them efficient helpers who are giving Bible instruction in the homes of the various churches in the Island. The pastor of the church at Corozal and four of the visiting pastors are products of the boys' orphanage.

When I left the Island the only congregation of Disciples was the little church at Bayamon; sixteen congregations were represented at the Corozal convention, besides Sunday schools and Endeavor societies, and at the interdenominational convention in San German, the members of the Missionary Alliance represented churches from all parts of the Island. In Porto Rico there is now a Protestant church in every town, but as the population averages 350 to the square mile and Catholicism still has a strong hold upon the people, more workers are badly needed. These little children whose feet we are trying to guide into paths of usefulness have before them unsurpassed fields of service, for within a radius of 1,500 miles lie Central America and countries of South America, besides the rest of our West India islands, where are millions of souls yet unevangelized.

Porto Rico is the land of two languages and as our educators here are saying, "It should be the key of the United States that opens the hearts of the southern neighbors." We Porto Ricans feel, as was expressed in the missionary convention, that because these southern nations are of Latin origin like ourselves, the gospel we have received must be shared with them.

Snapshots of Akita, Past and Present

Thirty-seven years ago the Juniors undertook, as their first big task, to build a church building in Akita. In October, 1923, the Juniors of this generation are being asked to build again a church in Akita that shall represent adequately their present strength. Mary Lediard sums up the need and the opportunity in a sentence: "As a temple of the Living God in Akita, Akita church building is a disgrace, but as temples of the Living God many of the Japanese Christians are worthy."

The New Church and Akita Kindergarten

AKITA kindergarten was begun in a small way in the home occupied by Dr. Nina Asbury Stevens and her family, in 1903. Of the very beginning she writes:

I began a class with three or four tots in our dining room. Then when the building was completed, a Japanese addition to the foreign house, we used the front room for kindergarten; had eighteen enrolled, and sat on the floor around those three little round tables which we had used for beginners at the church. . . . We had by spring, 1904, eighty children. The board had given chairs and gifts for twenty children, then chairs for sixty children. The rest sat on the floor.

There was no opposition. It was born in prayer for a definite purpose and was blessed from the first. Lack of money hampered us some, but we supported it as far as possible ourselves and the board helped, of course. The need was to get into the Akita homes. We ran against a stone wall every time we tried it. After the kindergarten started there was not a home in the city where we could not go. The little ones carried the "message" home. We had such noble teachers, and their first thought was the gospel truth. There were seventy mothers in our round table circle. You know how the kiddies carry the word home about lying, idols, *sake* (rice brandy) and so on. In many parts of the city one could hear the little song, ***Jesus loves me,*** where before it was *Yaso*—a derisive expression. And when they entered the kindergarten it was *Sensei*, teacher.

Oh, it was great to see the barriers of years crumble away. It opened a door for the evangelization of Akita which no one can close.

The present building was completed in December, 1910, and stands as a lasting reminder of the devotion of those who broke the way for us. Now the homes are open, and opportunities are unlimited. The closest connecting link between the kindergarten and the church is the promotion of the children from the kindergarten Sunday school to the church school. Some families continue to send their children to Sunday school after graduation. It is a joy to see kindergarten graduates taking part, often as leaders, in the programs given by the church school. All the work of the kindergarten with parents, graduates and little children is planned with the church in mind. When the new church

with its rooms and equipment for the church school is completed, the kindergarten children will belong to the primary department, and the children will be going to the church school all through their kindergarten days. This will mean that many more children are conserved in this way than is now possible. While the church is being built, all services will be held in the kindergarten building, increasing the closeness of connection for which we are working.

A church building which will truly honor Christ will help the kindergarten continually, and the kindergarten can do an increasingly helpful service for Christ in helping to lead people to his church.

GRETCHEN GARST.

After Forty Years

IN northern, central and southern Japan, the Disciples have important work. Let us consider Akita, the capital of a province, a city of 40,000 population, 400 miles north of Tokyo and articulating with a large territory in which are out-stations and an active itinerary.

When our call came to this unoccupied territory nearly forty years ago, it was emphasized by the fact that the rankle of anti-foreign and especially anti-Christian prejudice was strong in the north. From the middle of the seventeenth century, following the frightful persecution of decades that sought to exterminate every trace of Christian activity from Japan, the cross was the symbol of the curse of the gods. When one of our missionaries approached a house in Akita to make an inquiry, he was rudely rebuked and ashes were thrown on the path as he hastily withdrew—a custom of purifying after the removal of a dead body!

Our first missionary grave on the foreign field is that of Josephine Smith in Akita. A hooting, jeering mob scoffed as the body was carried to its resting place in 1885. The first work done by our Juniors in the Orient was the building of the Josephine Smith Memorial Chapel in Akita. Earthquakes and typhoons have laid heavy toll on that building and it is all but unsafe now. But oh, the center of joy that chapel has been in Akita!

Shall we look in on the Lord's day morning preaching and communion service? An orderly group has assembled. Note the quiet reverence of heads bowed in silent prayer as the worshiper takes his seat. The Sunday school was dismissed just before this service and I wish we might have been in time for it. You would at once appreciate, even though you could not understand the language, that the children are wide-awake and studious. These are children from humble homes. Last year they gathered thirty-five dollars at Christmas time for famine relief in Russia. How they have grown in thought for others! Two years ago they gave about six dollars for Siberian relief and ten dollars for a treat for themselves! Last Christmas they denied themselves and gave six times as much for others. The decorations were beautiful and so much needed to hide the shabby interior, though they cannot make the building safe and we were relieved when all was over and the rickety structure had not tumbled about our ears. How true Japanese artistic talent was seen at every turn! The big drawing covering the wall at the rear of the platform showed the Holy Family making its way from crafty Herod to safety. You could almost see the lifelike camels step. And when the "White Gifts for the King" part came, a class of girls hung two long strings of ten *sen* (five cent) pieces on the tree, totaling about ten *yen*. A class of boys presented Bibles for use in general work, suitable Bible quotations accompanying each presentation. On the Bibles was fastened a large white dove, the dove of peace. The Bible class of Japanese and Chinese men sang English songs. The packed-in audience maintained perfect order till the close, and we may be sure carried with them back into their homes the spirit of Christmas and the Christ.

AND oh, if you could see the kindergarten at Christmas! But I want you to catch a glimpse of Thanksgiving Day and Children's Day in the kindergarten. For the first, the children have been bringing gifts of precious savings, placing them in boxes. Twenty-three yen (eleven dollars fifty cents) have been gathered and the parents increased this by thirty dollars. Bedding was made for some families in distress and a few of the larger children helped carry it in bundles on their backs. People along the way sneered, "There go the Jesus children carrying things like workmen!" To which a little girl retorted, "We're not ashamed a bit. We are helping people, so we're not ashamed!" And these little helpers were deeply moved as they saw the tiny desolate houses where the city poor exist and heard their expressions of gratitude, all of which they shared later with the kindergarten circle. That a further sharing of blessings might have its part in developing these "Jesus kindergarten" children, a group

—*T. Kawamura.*

After the Baptismal Service

When all in the front row were baptized. The young dentist, whose decision to become a tither followed immediately upon his baptism, is seated just behind Frances McCall.

of charity school children were entertained at Thanksgiving. There were games, Bible stories, songs, the marvels of Victrola and piano music and a treat of edibles and vegetables, fruit and cakes brought by the children were taken away that the charity school might be fully remembered. A newspaper reporter was present and the city daily had a write-up.

But WORLD CALL will say, "Hold!" and Children's Day has not been touched. And how important it is, with its world reach, for Japanese children then tell of the need in Africa, India, Tibet, China! The need of the Christ in the whole wide world!

And the work among the women, with its special monthly gathering, when the world map and the Bible thunder the "Go ye," and the women are made to feel that they too are among those commissioned with the Christ message. How amazed they were years ago when Japan was pointed out on the map. "That Dai Nippon?" was the cry. And now Japan is one of the three ranking world powers! "Christian England" and "Christian America" with their navies conspicuous! A war-worn world that has put brute force and destructive devices very much to the front, cries out for a constructive, healing program that will prove the fatherhood of God and the brotherhood of man. No nation needs more the healing touch of higher ideals than does Japan.

H. S. Kimura

Who has been with our churches since January 15 and who led the campaign for independence in the Akita Church. He has been in America two or three times and has visited the South Seas and Palestine. He knows his people and is not afraid to speak the truth.

O, if the longing for the "touch of a vanished hand, the sound of a voice that is still" could be transmuted into gold, how quickly would the hearts of our workers in Akita and all Japan be cheered by this imperatively important church building, and my dear daughter, Gretchen, strengthened for her daily task, while I pray for the work, the progress of which I am no longer physically able to promote by personal effort.

LAURA DELANY GARST.

In the Day's Work

PARK MEETINGS

FOR fifteen years open air meetings have been held in the beautiful Akita park during cherry blossom season. Not only all the city people attend but the whole countryside takes time for the annual flower festival. Each year the authorities allow us to take our stand in a choice spot where no other "attractions" are allowed. Our new tent, used this year for the first time, added greatly to the success of the work and the comfort of all. The Methodists joined with us and although we had fewer preachers from outside the city than usual, we never had more nor better preachers.

One afternoon was given over to the women of the W. C. T. U., and they filled the tent with children, whose spirited singing of the temperance songs attracted and interested large crowds. This with the fine speeches and large sales of literature made the session one of the best of the week.

The interest shown by the young men of the two churches was better than any previous year. Often two or three were waiting to give testimony to the power of Christ. One of the best testimonies was given by a student of the normal school, whose home is in Tsuchizaki, our neighboring seaport. He said:

> Last year I bought a ten *sen* New Testament at one of these meetings. I took it home and began to read it but my father was not pleased and when I began to attend church regularly, he threatened to cut off my allowance and stop my education About this time our home was burned and all was lost. I was away from home at the time and so had nothing left but the clothes that I was wearing. After digging about in the ashes I found my little New Testament. It was scorched, but because it had come through the fire for me, I had to be willing to go through the fire for what soon came to be the Word of God to me. I did not yield. None of you must yield when you are persecuted, else you can have no power to save your parents and friends. Today I am still in school and my father is becoming interested in the teaching of Christ. I have been baptized and am happy in Christ.

There he stood, holding up his Testament and pleading with an earnestness more powerful than eloquence. His brow was wet, his face flushed and his black eyes flashed as he told the most wonderful story known to man. After a fifteen minutes' speech he finished:

> This is the first time I ever attempted to give such a testimony. My throat is so dry I can speak no longer, but what I have said is the truth and I want each of you to come and taste and see that God is good.

It is through meetings like these that the influence of Christianity is being felt in the city of Akita. Gradually, almost imperceptibly, Christian ideals are coloring the ways of thinking and the customs even of the non-Christians.

At Work Among Chinese Students

The McCall family with Mr. Stanley of the Chinese Y. M. C. A. and Pastor Yui of a Tokyo Christian Church, with, standing, three leaders among the Chinese students.

Work Among Chinese Students in Akita

The only mining college in Japan and one of the few in the Orient is located in Akita. Each year about thirty Chinese are among the students, all receiving help from their government. They share with all their wide-awake countrymen the anti-Japanese spirit caused by the twenty-one demands.

We attempt to gather these men into English Bible classes and have had them in our home for English lessons and social meetings. Four men have been baptized during two years of work with them. Each year a Chinese pastor from Tokyo and one of the Chinese Y. M. C. A. secretaries have come for special meetings. The meetings have been well attended and the men responsive and appreciative. They are democratic, "poor in spirit" and ready to be taught.

The new church building will be a church home for these men who are to become leaders in the new China. Two of them are already at work among their people. One of them writes that he is married and attempting a Christian home. We wish to lead many of these men to Christ and send them back to their own land morally and spiritually prepared to do a great work.

Akita Church Becomes Independent

For more than six months our church has been preparing for the coming of Mr. Kimura, Japan's leading evangelist, to help in a special evangelistic campaign. Prayer meetings were held every night during the preceding week. The pastor pleaded with the people to give those two weeks to the Lord and many openly or secretly promised to be present at every meeting. An eight-day meeting had never been attempted before in one of our churches, but from the first night the church was filled and on the second night fifty-five people took their stand for Christ. During the eight days the number increased to more than one hundred and fifty. Perhaps a third of this number had been to church often and had a pretty good foundation, but many heard for the first time and felt at once that Christ offered them what they had long wished for themselves and their families.

On Sunday morning the evangelist made a bold plea for entire self-support. "We have all been thinking about this and now is the moment to say that we will do it," said he. "Will you do it?" "Yes, we will," was the reply from practically everyone present. We are not without our doubting Thomases, of course, but even these pledged with the rest to double their offerings. Thirty or forty of the inner circle had lunch together and right then put down what they intended to give each month. The pastor's salary is 120 *yen* per month, of which the church has been giving only 45 *yen*. After the evening meeting another canvass was made and the whole amount assured. The Sunday morning offering was 48.50 *yen*, the largest in the history of the church, and the offering for the eight days more than 250 *yen*. A young dentist, who had just confessed his faith, pledged 10 *yen* and has become a tither, putting aside at the end of each day one-tenth of the day's receipts. His wife made a pledge of 3 *yen*, and they two, with his brother's wife, were among the first to be baptized.

One man sent two dozen bottles of cider for the Sunday lunch, saying that he was through with beer and asking that they celebrate his deliverance by drinking with him. Another asked the evangelist to spend the night with him and put twenty *yen* into his hand when he left the next morning. None of our people are rich but they have at least learned that there is great joy in giving for the support of their church.

Fruits of the Akita Church

In the center, Mr. Tanaka, pastor of the Akita Church, and his family. Mrs. Tanaka was an efficient Bible woman for five years before her marriage. At the left, standing, Bozuni San, graduate of the kindergarten and the girls' high school, student-teacher in kindergarten, a leader in Christian Endeavor and a teacher in the Sunday school; seated, Ishii San, active in Christian Endeavor, who has just graduated from high school and gone to Tokyo for further study. At the right, Yakushyi San, head kindergarten teacher for six years and now studying in Osaka and specializing in health problems; and at the right Akiyana San, graduate of the Bible department of the Margaret K. Long Girls' School and for the five years since, Bible woman in Akita.

The church has more than 2,000 *yen* in the bank for the new building. It is anxious to push on with the help of friends in America. We hope to see the new building finished in 1924. The church is now financially independent of the home board, our first independent church in Japan. We pray that it may become a missionary church, giving as much prayer and money for others as for itself.

Cora C. McCall.

Note: Word has come that two other churches, Tsuruoka and Koishikawa, in addition to the Akita church, have declared their independence as a result of Mr. Kimura's special evangelistic campaign. This makes it even more imperative that we furnish an adequate church building for the Akita church as it begins its career of local self-support.

The First Year High School Class in the Colegio Internacional

Revolution in Paraguay

By MALCOLM L. NORMENT

This extraordinarily interesting story of what is going on in Paraguay today reveals the conditions in which our mission is working.

ONE year ago today, June 9, Coronel Chirife, with the soldiers of the fourth and sixth military zones, who had risen with him against the existing government, was knocking hard at the gates of Asuncion. The government, taken almost unawares by this military insurrection, had snatched up every man it could from the sfreets of Asuncion, put them through some hurried training and sent them out to meet Chirife who was advancing on the capital. The government troops had to fall back to the city and they intrenched themselves on the outskirts. The inner line of trenches was only a few blocks away from Colegio Internacional. We could stand in our yard and see the soldiers digging themselves in. They were not the only ones digging themselves in, however, for the inhabitants of the town were preparing places of security for themselves before the attack commenced.

At every little skirmish of the patrols on the edge of the city our school boys would run into the dormitories and get under the bed. We kept the boarding pupils right up till we saw there was positive danger, and then we sent them out to their guardians, who could take care of one better than we could care for thirty. We sent them just in time, for on the eighth, Chirife tried out the line to find the weakest spot, in preparation for attack. At five o'clock on the morning of the ninth, he started to come in on the left, while the government counter-attacked on the right. A German World War veteran was at the head of the attacking party and in seven strenuous assaults he almost reached the center of the city. The constant rattle of machine guns and the roar of the cannon kept up from five-thirty in the morning until one o'clock in the afternoon. The government advance on the right threatened to envelop the assailants, so they retired, leaving the city with the government troops who had really fought hard to keep it.

Our school and mission property escaped damage, although some shells fell within a few hundred yards of the school buildings. We had government batteries around us on all sides. The government had taken some of the guns off their little gunboats on the river, and placed them on flat-cars, and these they ran up and down the city from one point to another. The gunboats from the river were also keeping up fire on the advancing lines. Chirife had the worst of it, and within a few days had retired to the military base at Paraguari.

I went down to the post office that evening about five o'clock to see if I could find our mail which was to have arrived that day from the United States. I found the post office full of soldiers who gave no one entrance. A battery had been firing from the public plaza in front of the congress hall nearby, and the windows of the post office and the face of the cathedral clock had been shattered from the detonations. Very few people were on the streets, except women and children who peered from half-closed doors. The whispers of men in hiding behind the shutters could be heard. These fellows who stir up the revolts by their political agitations always take to cover when fighting commences, while their military representatives grab up the poor workingmen and force them into the line to settle their disputes for them. The chief instigators—that is, the political leaders themselves—always take refuge in the foreign legations until the danger is over, or until they can be conducted safely out of the country under the protection of foreign representatives.

As I said, it is now a year since that attack on the city and the fighting still goes on. The government forces were increased after the assault on Asuncion, and slowly followed up Chirife towards the south, until they surrounded him at Cai-Puente, in the southern extremity of the country near the Argentine border. After waiting a long time the government attacked, and Chirife slipped through their fingers with a good part of his soldiers. Since that time it has been a con-

tinued guerilla warfare between the two parties. The government has run its soldiers all over Paraguay, from one end to the other, trying to put down the bands of marauders that appear here and there and everywhere. Up until now it has been unable to stamp out the sedition.

Both sides, naturally, have had to live off the country. Both sides have resorted to pillaging and confiscation. Private property has had no meaning for these soldiers. Written guarantees, worthless, of course, have been given in many instances; but in the majority of cases, it seems, the soldiers have gone in, driven off the cattle or killed them and carried off their hides, and taken along everything else of value that could be sold for money. To carry on warfare, money is needed; neither the government nor the revolutionaries have had money, except by taking and selling what they have laid their hands on. Needless to say, the people who have suffered have been the land-owners, the farmers and the cattle-ranchers. Neither side has respected even its friends. Organized pillage has been going on for a year, until the country is prostrated, and the people are crying out for a settlement, one way or another. One hardly meets with a single business man or farmer or rancher from the interior who does not claim that either the government troops or those of Chirife or both, have robbed him of almost everything he has—or prejudiced him to the extent of hundreds of thousands of *pesos*.

I was talking to a man from up north the other day who brought his family to town four months ago, and put his boy in our high school department. He said both the government troops and the rebels had been through his place and cleaned it of everything that was on it, even down to the last knife and fork that he had. A boy just came back to school last night from his home about fifteen miles from Asuncion, saying that the government troops had camped on their place recently, and when they left took all their horses and almost all of their cattle. It will be a rare case if his father ever gets back one cent from the government for this "confiscation."

The situation is now more critical than it has been for some time. Both the government and the *insurrectos* have received recently large consignments of arms and ammunition. The rebels, organized in small parties throughout the country, are attacking the helpless villages and towns simultaneously in the hope of creating the impression that all the country is up in arms against the government. They are heading toward the capital. One of the government leaders who came into the school this morning to bring his two boys said that within the next week there would be some decisive fighting. The city is strongly guarded on the outskirts by patroling cavalry. Only two nights ago some officers mutinied in the barracks and tried to free the rebel prisoners who are being held there.

It is needless to say that the revolution affects our school in many ways. The confusion and the chaotic business situation make it impossible for many parents who really wish to do so to send their children. It is hard for those who do have children with us, to meet their expenses. Some of the fathers who have boys in the school are exiles, and cannot come back into the country unless Chirife gets in. If he does overthrow the present government, of course there will be many fathers of our boys who will have to leave the country, and take their children with them. One poor woman came at the close of last year. She had had her boy in our school from its beginning, and said that she wanted him to come this last March; she didn't know whether he could or not. It all depended on the revolution. When her husband went with Chirife, he left her six bales of tobacco to sell in case of need. She told us that she had just disposed of the last bale in order to pay her boy's school tuition. He did not return to us. He is lost to us, at least for the present. She and he are probably living off the charity of friends and relatives. We have other boys whose mothers are living in Asuncion, but whose fathers are not permitted to enter the country. One can easily see, therefore, that no matter how the dispute is settled, it is tragic for the country, and will seriously affect our work.

Being a foreigner, it would be unwise for me to express my opinion one way or another in regard to the revolution, but in order that you may see what is running in the minds of the people—that is, the common people who hate revolutions and the instigators of such strife—I shall translate parts of a public *manifesto* launched by a combination of workingmen's guilds here a few days ago. I think it expresses, more or less, the temper of the common people in the face of the present crisis:

> The working men's guilds of Paraguay, who subscribe to this manifesto raise their voices of protest and condemnation, throughout the country, against the criminal military and political sedition, which for the past year has been sending to the shambles of fratricidal slaughter the workingmen of Paraguay, without distinction of age or party affiliation.
>
> This war of brother against brother, without precedent in the history of political crimes, on account of its lack of principle, or program of social restitution, that can justify it, has been overthrowing, breaking down and destroying the social harmony and tranquility of the working man.
>
> This bloody fight, provoked by politicians and military leaders, both nationals and foreigners, was inspired by ambitious men seeking dictatorial power, and is without any principle or moral finality. . . . . Since it commenced, we, the workingmen, have been snatched up and hauled off, regardless of our personal wishes or opinions, and driven like sheep to the slaughter. We have been commanded to sack, torture and kill with fire and sword, by those military leaders who claim to be the dictators of the country, in this way satisfying their fierce hatred of one another.
>
> Therefore, we affirm once more that this deadly fight is not a revolution of one party against another, with constructive purposes; it is not a movement to overthrow the tyranny of capital nor of despotic government; but a "personal" fight of a group of vulgar and ambitious chiefs, well known for their hatred of the working class, who seek through laying hold of the treasury of the country to make themselves rich at the expense of the common people.
>
> And if we clamor for peace and for social justice more in accord with the historic necessities of the moment, it is because we see, throughout the cities and towns of the Republic, men wandering here and there without occupation; it is because we are terribly disturbed by the news that those poor men in the country who have not gone into the ranks of the revolutionists are compelled to wander shelterless and hide in the forests, while their half-naked and half-starved women and children cry for bread.

Chen Da Ma

By MARY FRANCES KELLY

Miss Kelly continues the story she has been telling of her devoted Chinese servant.

VIII. The Servant of All

NOT many months ago faithful Duh Da-ma, who had been gatekeeper at the Da fu dih girls' school for years took sick. She is well past seventy and had no daughter-in-law to care for her. Chen Da-ma came to me about it. She said:

I cannot afford to feed Duh Da-ma and provide the necessary things in her sickness but I am willing to share my room with her and nurse her if others will provide food and medicines.

Last year we had a particularly happy engagement in our church, Mr. Shao Ging Shan, who is in college in the University of Nanking preparing for the ministry, and Miss Bao Fuh Lien, who is a sophomore in Ginling College. They both came to us as little children from heathen homes at the South Gate, entering our schools as pupils. In due time they had both become earnest Christians. Mr. Shao graduated from our South Gate high school and did fine work for a year in the game room and young people's work at South Gate. Desiring to fit himself for a preacher of the gospel he entered the university. Bao Fuh Lien, after graduating from our South Gate grade school and the Christian girls' high school at the Drum Tower, entered Ginling College where she is doing excellent work and acting as assistant librarian.

After Chen Da-ma's passing, Mr. Shao said to me with deep gratitude in his voice:

It is Chen Da-ma that I have to thank for my happy betrothal. One day when I came here Chen Da-ma said to me, "You are not engaged are you?" I replied in the negative. "Why don't you become engaged to Bao Fuh Lien? You are both in college and she is such a fine girl and would make such a splendid minister's wife." "But I don't know at all that Miss Bao would have me." "You could at least try to find out," she answered. I followed her suggestion and you know the result.

There was no more popular member of the South Gate Church than Chen Da-ma. She was greatly embarrassed financially by the number of invitations which she received to feasts. When the baby is a month old the parents make a feast of rejoicing and it is the custom for the guests to take gifts to the baby. Even the poorest must have a wedding feast and of course the guests take gifts that will be useful in the new home. All classes of our Christians from the richest to the poorest would invite Chen Da-ma to their feasts although to the day of her death she held the position of servant. I heard it explained at feasts several times when she was keeping the guests roaring with laughter over her jokes or witty repartee or her apt quotation of proverbs. They would say, "We just can't get along at a feast without Chen Da-ma. She is the life of the party and keeps everyone so happy, we just can't dispense with her."

Many times I have had friends tell me that they had come to see me when I was away from home. They would say, "Chen Da-ma was so cordial, she just would not let me leave without a cup of tea." Usually they would tell me of something cheering or useful that she had told them. Once we had a 'ricksha man who drank. It was Chen Da-ma to whom he brought his wine pitcher and wine cup and then dashed them on the stones, breaking them into a thousand pieces, vowing never to take another drink. So far as we know he kept his vow. He was watchman in a railroad depot for years after.

More than one man or boy told us he had given up cigarettes because Chen Da-ma had persuaded him that it was a mistake to smoke. Because of her testimony more than one woman followed her example and broke her vegetarian vow and trusted Jesus for salvation.

There was no service which she rendered more joyfully and reverently or with a keener sense of privilege than her preparation of the emblems of the Lord's Supper. For years it was her work to do this every Lord's day morning. She would

—E. T. Bowman.

China's Future

These children live back of a little village school which Ben Holroyd is developing outside the walls of Nanking.

get up earlier than usual every Sunday morning that she might do this in addition to her usual morning work and get ready in time for Sunday school. Every religious service was to her a sacred privilege of worshiping with others. Her great loving, friendly heart liked to worship with others, even though she prayed much in secret. In the preparation of the emblems for the Lord's Supper she seemed to feel that a privilege had been granted to her which no other member of the church enjoyed and she looked upon it with reverence, almost with awe.

For years Hsu *tai tai,* one of our neighbors of wealth, was an active Christian. She too had a great heart and was always zealous in trying to bring others into the kingdom. She succeeded in bringing in some of her friends and distant relatives but she never succeeded with any of the members of her immediate family. This was a great cross to her and always in our Thursday afternoon woman's prayer meetings she would ask us to pray for her son and his wife and their little children. Three years ago she died a victorious death, and in accordance with her wishes her family gave her a Christian funeral, but still they remained outside of the church. On Thursday afternoon if we were coming near the close of our meeting and no one had prayed for Hsu *tai tai's* family, Chen Da-ma would remind us, "You know Hsu *tai tai* asked us to pray for her son and his family. She is not here to remind us, but we must not forget." So Chen Da-ma was servant not only to the living but to the dead.

IX. Faithful unto Death

Late in June, 1922, Chen Da-ma said she was not feeling well and rested in her room. Every day we went to see her several times. After a week Margaret Dieter, who is a trained nurse, came to spend the week-end with us. We had suggested the hospital before, but not until Margaret, whom she loved and whose medical judgment she never questioned, recommended it, was she willing to go.

On Saturday evening Margaret said, "You had better send her to the hospital on Monday morning." On Sunday she was not so well and Sunday night she seemed to be in much misery. Early Monday morning Tsu Sao-dz, the cook and her beloved friend, took her to the hospital. In the afternoon I went to visit her. She was cheerful and told me the following experience:

"It was strange," she said, "when I came here I wanted to walk up the stairs but the assistants said they would carry me. I objected, but still they said they would carry me. Again I opposed and it was strange, for I seemed to hear a voice say to me, 'Allow them to carry you, you are going to heaven.'" "You had a dream, Chen Da-ma," I said. "You are in such good hands now that you will soon be well." "I do not know if it was a dream; it was not like one: it was very real. But I do have such splendid care. The nurses are so good to me and I have never seen a better doctor, so thorough and so kind."

After a nice, friendly visit, I went to the nurses' home to learn if a diagnosis had been made and how serious her condition was considered. The nurses said she was a pretty sick woman but they did not consider her condition dangerous. Much relieved I took this report to South Gate, where all rejoiced. The next morning I sent her daughter to her telling her to spend the day with her mother. This she did and on her return reported her better, no fever and ability to eat without nausea. How happy we all were!

On the next afternoon, Wednesday, I went again. Her chart showed no fever and she said she was able to eat a little. But she looked so much worse. We had a long talk that afternoon. She said:

> You remember how I groaned the last night I was at home. Well, last night I was doing it again and Miss Warner (the head nurse) asked me if I would please try to stop, that it kept the other patients from sleeping. (She was in a big, general ward). I told her that if I annoyed other people I could keep from it, that it gave me a great deal of comfort to groan but if it kept others from sleeping, I would try to control myself.

We had a heart-to-heart talk that afternoon, for which I shall always be grateful. I asked her if she felt anxious about her daughter's going away to take nurse's training, fearing that might have something to do with her sickness. Her assurance was most satisfying. "Why, of coure not. It is just what I want her to do, and I am so grateful to God that she now has her preparation and can begin."

Our fellowship was particularly sweet that afternoon, each baring her heart to the other on some of the most sacred things of life. Before I left, she said, "I am coming home Saturday." "Has the doctor said you could do so?" "No, but you know you and my daughter are planning to go North on Tuesday and I want to be at home when she packs her trunk." "If the doctor says you are able to come on Saturday, I shall be very happy, but you must not come unless he gives permission." "Yes, I am coming home on Saturday. I must be at home when my daughter packs her things." "It is not for the patient to say when she shall leave the hospital, but the doctor." "I will come back to the hospital when you have gone, but I must go home on Saturday and stay until you leave. You know you always get sick when the great heat comes and you must get away." Our plan was to leave on Tuesday, I going to Tsingtao for the hot season and taking her daughter with me as far as Tsinan, where she was to enter that fine university hospital and take nurse's training.

As I passed out the door, I repeated, "You must not leave this hospital until the doctor says you are well enough to do so." Again I went to the nurses' home for information. This time they looked grave and said she was a very sick woman but still they hoped she was not dangerous. Still no diagnosis had been made. All the regular tests had been made without revealing the cause of her ailment.

About an hour after I left, Miss Warner was making her rounds in the hospital. Chen Da-ma said to her:

> I want you to do something for me. I want you to tell Miss Kelly I am better. She will not believe me. I must go home on Saturday and be present when my daughter packs her things and stay until they leave on Tuesday. Then I will come back to the

hospital and be cured. But you and the doctor must help me make Miss Kelly believe I am better. She always gets sick when she stays in the heat. If you tell her I am better she will believe it and what she don't know will not hurt her.

At six the next morning word came from Margaret Dieter saying to hasten at once that she feared Chen Da-ma's end was very near. She proved to have Addison's disease, that incurable disease of the kidneys. Miss Warner met me with great tears rolling down her cheeks, "The last plan of her great loving heart was to protect you." She was in terrible pain, but she looked her satisfaction when we came to her. "Would you like to go home to Jesus?" we asked her. "Yes, if he wants me to go. I did not know he wanted me to go now. If he does, I am glad," she said with great difficulty, as her throat was already growing stiff.

She gave to all a welcome with her eyes. For the next hour her friends kept pouring in, her pastor, the Bible woman, the teachers, the cook, who loved her as a sister and mother combined. After that she became unconscious to the end. And oh, what peace was upon that kind face when the pain left it! The women declared it was almost a smile, and indeed it was a look of triumphant peace that seemed to be a smile.

While I cannot but rejoice for her, I know I have lost my right hand.

Miss Cammie

By ELLIE KINNEY PAYNE

This graceful tribute to a loved teacher is recognition of the debt which each generation owes to the men and women who have given their lives to its molding.

THERE is a beautiful custom related of the gypsies, that when in their wanderings a number of the band come to a crossing of the ways, they leave a bunch of flowers so that others following may not lose the way. This has inspired the poet to sing,

> Where my caravan has rested,
> Flowers I leave you on the grass:
> All the flowers of love and memory,
> You will find them as you pass.

So along the great ongoing highway of human life and endeavor, we find here and there flowers of love and memory of beautiful lives that have been an inspiration in their living, and whose beauty and fragrance live on in other lives, guided and helped by their influence.

It is to one of these lives that this little tribute is given, and it seems fitting to associate flowers of love and memory with "Miss Cammie," or as she herself always wrote it in such a dignified way, A. C. Pendleton, of Bethany College. We do not need pictured faces on cardboard to remember those we have loved. They get misplaced and faded and the dresses out of date. The dearest pictures are those we call at will from out of somewhere that laugh and talk with us, smiling their approval or frowning their displeasure.

So I can see Miss Cammie now in the old classroom at Bethany, just on the right as we went in at the big front door of the college building. That was more than thirty years ago, in the days when Bethany's financial resources were very limited, but the old spirit was there and the corridor and the hills.

That classroom was not a very fit setting for one who typified all that was best in the history and culture of a college that had been the training school of a great religious movement. It was poorly furnished, bare and unattractive, but Miss Cammie did not need a setting. Paraphrasing the well-known old saying of Euripides and his monument, the room did not make her beautiful but she made the room beautiful. Her throne was a little platform about eight inches high and just large enough to hold a small chair and an old-fashioned table-desk. She was a very frail little woman, physically, even in those days, but no one would have known it from the vigor of her alert mind or the excellence of her teaching, which we who studied with her came to appreciate more and more.

She was slight and delicate, always pale, with brown hair, touched with gray, parted on one side and slightly waved; beautiful, clear eyes behind the eyeglasses that could speak very eloquently when we stumbled through the conjugations! She was always quietly but attractively dressed, and her invariable neatness and good taste were constant object lessons to her students. She had expressive hands, which were also very capable at "red-inking" our faulty translations, but they were very kindly, helpful hands.

This is the picture of Miss Cammie indelibly engraved in that somewhere which is one of God's most gracious gifts to each one of his children. I have always felt that beautiful gracious women must have had lovely mothers to help them grow up. This was especially true in Miss Cammie's case, for she not only had a charming, gracious mother from the southland, but a handsome, intellectual father as well. Her mother was the daughter of Alexander Campbell, and no doubt long before the baby was born Mr. and Mrs. Pendleton decided that "if it was a boy," as it was the first baby of the family, it would be called after the name of its illustrious grandfather. But the baby was a girl, and so the nearest approach they could make was "Campbellina," which was the name given to the baby when she was born on September 2, 1841, in the old family mansion at Bethany. The name Alexandra was added later.

Nearly fifty years afterward, in this same picturesque old home of wonderful memories, while attending the college, I was present at a morning reception at the close of our mid-year examinations. It was a happy gathering, with everybody talking, while Miss Cammie sat at the piano playing. She was a most accomplished musician and I stood beside her trying to hear and rather indignant that such music was being wasted.

Miss Cammie, noting my effort to hear, said, with her quaint humor and a delightful smile, "But, Miss Ellie, I am only playing to promote conversation." In those fifty years life had held many experiences for this gifted woman. There were sorrows and disappointments of which she never spoke, but which had lent only an added depth and richness to a character and life which she gave with unselfish devotion and loyalty to Bethany College.

When she was in the prime of her life work, she was regarded by many competent judges as the peer of the ablest German and French scholars in the country. A French textbook, edited by her, is used in the classrooms of many colleges and universities. She was associated with Bethany College, as professor and professor emeritus, through a period extending over more than forty years. During a large part of this time she was also secretary of the college trustees, keeping the records and conducting the correspondence with pen and ink. In 1907 she retired from active service and was given a pension allowance for the remaining years of her life, by the Carnegie Foundation for the Advancement of Teaching. She recognized the obligation of the Christian teacher to meet three fundamental needs in the training of young men and young women, to make known life in the relation of the student to himself, the relation of the student to other men, and the relation of the student to his God. She realized that the true Christian teacher holds before the student the highest Christian culture for the individual life, the truest personal relationship and its resulting obligations, and an intimate knowledge of Jesus Christ.

Her loyalty to her friends, to the Bethany community and to Bethany College and all of its interests, never wavered. She was ever ready to render any assistance to these abiding interests of her heart. She was modest and sometimes hesitated to assume responsibilities, yet she could always be depended upon to discharge them in the wisest possible manner. She never wavered in the performance of her duty. Cheerfulness characterized her daily life. Gloom, despondency, pessimism never seemed to have place in her thoughts. In the dark days when the future of the college was greatly clouded, she still believed, persevered and prophesied hopeful things. When others gave up and declared that the cause of the college was lost, she maintained at all times that somehow out of the clouds the institution would emerge and some time fulfill its Heaven-given destiny. Genuine altruism possessed her very soul at all times. She literally gave her life for others and for the institution of learning with which she was connected, because it could serve others.

Miss Cammie lived the latter part of her life in her own home built on the Bethany campus, near the college she loved so well and for which she had given her best of intellect, heart and effort. She had long needed such a home, for when I was in college she had the misfortune to live in "The Ranch" of happy memory to many, in the room directly under the one occupied by my roommate and myself. I say "misfortune" advisedly, for I know she must have been annoyed many times by the noises college girls seem to think necessary to their all-round development, but she never would admit it. My conscience troubles me yet when I remember the night we had a battle royal with an inoffensive mouse, shying books and shoes and other handy missiles at him from the safe vantage-ground of our trunk tops. When he had made a safe exit, we suddenly remembered Miss Cammie and wondered what she might be thinking of the aerial bombardment. In atonement we resolved to relate the adventure to her in French at the breakfast table next morning. Needless to say, she forgave us.

In the year 1909, Mr. Payne and I made a pilgrimage to Bethany to see Miss Cammie. She was then in failing health and had not seen me for twenty years, but she knew me at once and seemed so pleased to see us. After the greetings were over, almost her first question was, "Well, Miss Ellie, have you kept up your French?" I was so sorry to disappoint her, but I had to tell the truth and confess that the French books had long been in peaceful retirement.

But today, as I think of the girl and the boy who have studied and loved French as their mother did, and of Helen who now sings French songs to me in the twilight, I believe if Miss Cammie were here she would understand and say with her beautiful smile, "My dear, you have kept up your French."

It must have been a satisfaction to her to see the better days dawning for Bethany before she left the loved campus scenes forever, on January 14, 1919. She had grown so tired along the way of the years and so she dropped the flowers of love and memory, while her spirit went to give its richness of devotion and experience "to help from the other side."

Much of the larger prosperity which has come to the college since she went home must be credited to her, for probably even M. M. Cochran, who has added a million dollars to his lifelong service as a trustee, would have abandoned hope, if she had ever wavered.

They laid her to rest among the violets in the old Campbell cemetery at Bethany, out in the hills where the maples glow in the autumn days. I can see the violets now with their long stems and nodding heads. I loved them in the long ago, and the memory of them now in their grace and modesty and beauty speaks to me of the one who was in truth, "a ladye of high degree," dear Miss Cammie.

J. C. I.

By AN OBSERVER

IN 1910, Major and Mrs. J. J. Jarvis, of Fort Worth, Texas, out of Christian generosity and interest for the race, saw the need of a school in Texas for the training of the Negro youth morally, intellectually and industrially. They offered to the Christian Woman's Board of Missions, a tract of land as a site for the school. It was a tract of 456 acres, one mile east of Hawkins, Wood County, Texas, near the Texas and Pacific railway. The offer was accepted in 1911, and the board purchased 182 acres, making a total of 638 acres. Mr. and Mrs. T. B. Frost, of the Southern Christian Institute, were chosen to open the work. They found only a wilderness, and had they not possessed a true, courageous, Christlike spirit they would have given up in despair. With the aid of an ax, Mr. Frost was soon able to clear enough land to erect the first building. Many were the obstacles and disappointments, but by brave perseverance, school was opened the following year. Thus, Jarvis Christian Institute began.

In August, 1914, Professor J. N. Ervin, of Johnson City, Tennessee, was called as first president. His work as an educator, organizer and race leader is only too well known in Tennessee, and his work since coming to Texas speaks for itself. This good man has surrounded himself with a splendid faculty, Christian men and women, graduates of some of the leading institutions of the land, and especially fitted for their particular work. Fourteen buildings now adorn the campus, and what was once the "forest primeval" has been converted into a beautiful habitation. The largest building on the campus is a modern well-equipped, forty-four room dormitory, where the young women are housed. This building also contains the dining hall, kitchen and chapel. The president and his second son, Mr. Frost and a student boy cut all the timber from the woods that went into this building. C. H. Wilson, then director of carpentry, the president's oldest son and a student boy framed the building.

A Relic of the Old Days

The Laundry, 1914-1916, into which President Ervin moved with his two sons after the fire of 1914.

There were 251 students enrolled for the scholastic year 1922-23. Ten states were represented in the student body, some coming from as far west as Wyoming, Colorado and Nebraska, as far east as Virginia, and as far north as Kansas. Advantages are given for literary, religious, musical and industrial training. The literary courses are: primary, grammar, high school, educational and junior college. Our literary work is of such caliber that the elementary and high school departments have been commissioned by the state of Texas as A1, which enables us to build our junior college course to meet the requirements of our best colleges and universities. Jarvis is justly proud of this recognition, and also of the fact that the inspector of high schools of the state of Texas, came personally and inspected the work.

The school offers a splendid course in Bible and also ministerial courses. These courses, combined with other religious training, fit the young people for Christian usefulness in life. Graduates of the institution are excelling in their particular communities as church workers and social service leaders, as well as doing creditable work as instructors. Other graduates are doing government service work, and still others are pursuing courses at higher institutions of learning. Representatives from the music department have appeared creditably at state teachers' associations, church conventions, and public meetings of both races. The Y. M. C. A. and the Y. W. C. A. are wide-awake organizations, and they send representatives to the various "Y" conferences held all over the country. Jarvis has had the distinguished honor of entertaining the district Y. M. C. A. leadership school during the scholastic year 1922-1923, and was the first Negro school in the United States to raise her apportionment of the 1922 Y. M. C. A. budget. Jarvis received public commendation therefor through the "Y" periodicals. Athletics play an important part in J. C. I. student life. Intercollegiate games of baseball and football are played with the various colleges and universities of the state.

The young women have unusual advantages in home economics, laundering and sewing. The young men are taught stock-raising, agriculture, carpentry and sawmilling. All the buildings on the campus were erected by student labor. One hundred and twenty acres of land are under cultivation, and from this, farm produce such as beans, peas, potatoes, melons, corn, tomatoes, cabbage and peppers are coming in great abundance. The neighboring markets are supplied with fresh vegetables and melons from the school farm. Hundreds of quarts of vegetables and fruit are being canned for winter use. More than one hundred acres have been cleared this year, that the crops may be increased. The saw mill is quite an asset to the school.

A new eighty-horse power high pressure boiler, the gift of D. C. Reed of Austin, has been installed and is functioning nicely.

The school entertained the national convention of the Negro Disciples of Christ in 1921; the leadership training school for religious work, conducted by P. H. Moss and his team in 1923, the East Texas Teachers' Association in April, 1923, and the state convention of the Churches of Christ in August, 1923.

Members of the faculty are called to teach in the various summer schools of the state. This year, L. B. Ross was elected to teach Latin and Education in the Dallas Summer Normal, and Miss L. B. Smith was elected to teach Mathematics and Education in the Texas College Normal, Tyler, Texas. At least two-thirds of the Jarvis teachers avail themselves of the opportunity for further preparation by attending the best summer schools of the east and north each summer.

Attracted by the neatness and exquisite beauty of the campus, tourists and pedestrians stop daily and visit the school as they pass along the Dixie Overland Highway, which is just in front of the campus. This highway is of inestimable worth to the school, as it enhances the beauty of the campus and increases the real estate value. Formerly, there was a crude road through the woods to Hawkins and the adjacent towns. Through the efforts of President Ervin in a meeting with the county commissioners, it was agreed to let the highway pass Jarvis. The president was also able by his personal efforts to have the school relieved from county taxation, and a sum of $576 was remitted with all future taxation. All this has helped the school to have a rating in the county and state.

It is the hope of the administration to begin a permanent summer school, which will enable teachers to further prepare along academic lines, for the special needs of Texas, and to offer ministerial courses that Texas may be lifted both educationally and religiously. Already plans are under way with the state superintendent of public instruction to perfect this idea.

The school is striving to build up a cooperative community spirit, and friends far and near, have aided the school in every time of need. Jarvis Christian Institute has been included in the Golden Jubilee Fund to the extent of $25,000 for a dining hall, which is much needed. This money is pledged by the women of the Texas missionary societies as their part in the Jubilee fund. Jarvis is inexpressibly grateful for this splendid gift. At present, there is great congestion because the kitchen, dining hall, chapel, some of the teachers and the girls must all be housed in one building. A deal of equipment will be needed for this new building.

In 1914, the largest building on the campus at that time, was destroyed by fire. All the personal effects of Mr. Berry and wife, and of the president, including a library, which was the collection of years, were lost. The loss of this building has caused many handicaps, and numbers of applications must be ignored annually, because of lack of dormitory accommodation. Mrs. Ida V. Jarvis, an ever-alert benefactor is having a book campaign in the state in a valiant effort to replace the burned library, and many friends are sending clothing and books as a result of her work. Apparatus for the science department is imperative, in order that the school may meet the state-accrediting requirement in science.

Jarvis teaches hospitality and invites visitors at any and all times. In an effort to assist in the Jubilee fund for the new building, L. B. Ross will take the male quartette to appear in the white churches of the state, in answer to a request made by some of the leading men of the brotherhood.

A Promise of the Future
The Library, 1922-1923.

Today at Jarvis Christian Institute
The Girls' Dormitory, 1923.

The Conference Spirit

At William Woods

By CHRIS RHODES, Jr.

CONFERENCE! What a world of meaning that word holds for everyone who has attended a young people's conference. What pleasant memories it recalls! It is impossible for me to think of it quietly and without emotion, for with the thought of conference

The Faculty at the William Woods Conference, 1923

come a thousand scenes. I see familiar faces and hear the voices of my friends. I am again in the classroom, enjoying the fellowship and hearing the songs and yells of table groups and Indian Tribes; sensing the spirit of youth and friendly rivalry that existed between groups and individuals; and yet feeling the commanding influence of God in whose presence we seemed to live, whose guiding hand seemed to direct us in every action and whose spirit strengthened and inspired us to greater efforts and to higher ideals.

On the Lake of the Woods

But my attempt to describe for you our young people's conference at William Woods this year will fall as short of doing the subject justice as would my attempt to describe for you the beauty and grandeur of the Grand Canyon or the colors of the sunset. Mere words are wholly inadequate. You have to be there, live there for seven days in that wonderful fellowship, surrounded by friends, and know the leadership of our most gifted and interested Christian young people's workers. To live for this brief period in an atmosphere of peace, reverence and study with just the right mixture of fun and recreation, is a joy and a benefit that can never be forgotten or over-estimated.

How do you line up in your fourfold life? Are you "heavy" intellectually and "light" spiritually? How much are you worth to your home? To your friends? To your church and community and to your state and country? These are some of the questions raised at conference. We were not asked to answer these questions directly, but made to realize our shortcomings. Then the real work of the conference began; that of rounding out our lives to meet the fourfold needs and to fit us to live a happier and more abundant life. It is, of course, impossible in one week's time to go into a detailed study of any of the subjects that were offered there. Just the high points were touched. But we were taken far enough to be sure that we had become intensely interested and then left to work out the details for ourselves at home and in our local churches. The trouble with the young people of today is that they do not think far enough ahead. They hate to go to the trouble of thinking things out for themselves; but there we were taught to think and to work things out for ourselves. We have the "means," they pointed out the "way." We have now simply to adopt and use them at home. We were taught how to lead, how to pray, how to study, how to sing, how to worship, how to play and how to live together.

At the end of each happy, busy day we met in small prayer groups for a short period to talk over the truly big things and to ask our Father's guidance and protection. Here under the kind, sympathetic leadership of splendid men and women we opened our hearts and had

The Famous Seven

closer fellowship with God and our friends than at any other time.

We had the lives and ideals of such Christian women as Mrs. Hodgdon, Mrs. Moore and Mrs. Clemmer to direct us; the spirit, life and understanding of the children of our churches brought to us by Miss Irvin through her story-telling class; the splendid example of personality, good fellowship and hearty cooperation in all activities set by Messrs. Young, Ward and Stidham; the addresses and messages on Christian life and business by Mr. Lemmon; to say nothing of Mr. McMurray's efforts to develop us physically and teach us fair play in work and sports; and Miss Maus who "bossed" things in her usual ever-ready, cheerful manner, and made the conference the greatest possible success by her suggestions and go-do-it-iveness. The friendship, teamwork and spirit of good fellowship have helped me greatly to build my life according to the fourfold standard and help my church in a larger way.

The "Boys" at William Woods

At Lexington

By CARRIE ALLMAN

THE fourth annual Kentucky Young People's Conference was most successful and exceedingly helpful to the young people of Kentucky, at least from the viewpoint of a student. While in point of numbers, the Kentucky conference was perhaps one of the smallest of all the young people's conferences throughout the country, yet from the enthusiasm of the student body in regard to this week at Hamilton College and from their feeling of delight and gratitude in having had the privilege of being in this conference, those who were responsible for its promotion could not but feel that it had been tremendously worth while.

It was a week filled to overflowing with helpful instruction, inspiration and fun. From the ringing of the rising bell in the morning and the scrambling to get dressed to be out of doors in time for the "Well, hurry up" call of Mr. Smith for setting-up exercises, throughout the day and evening until the bell rang for "lights out," a signal which also meant "stop talking" (as some discovered after the first night), both faculty and students were on their toes ready for all that the day might bring.

From 8:10 until noon, the morning was devoted to class work. For the mission study classes we were unusually fortunate in having such instructors as C. H. Wilson, missionary to Japan; Donald McGavran, who is soon to go as missionary to India; and Elizabeth Conley of the Disciples Community House. In these classes we not only learned of the needs of mission work throughout the world and the opportunities for Christian workers, but we were filled with the desire to help meet these needs by giving of our time and money as never before for the cause of missions. The classes in methods, both elementary and young people's, under Miss Carmichael and Miss Lewis, Mr. Pickerill and Miss Maus, and such studies as *The Christian Home, Vocational Guidance, Principles and Program of Religious Education, Leadership in Recreation, Church History, Story-Telling and Dramatization* and the various lectures by Professor Snoddy, Miss Conley and Miss Straffer were all thoroughly enjoyed and were most helpful.

But the week at conference was by no means devoted entirely to class work. During recreation in the afternoon, dodge ball and baseball were prime favorites, though volley ball, pass ball and other games had many advocates. The willingness of each student to enter into all activities, their ready cooperation whether at work or at play added much toward the making of this week so pleasant for all.

It was in the dining room especially that the enthusiasm of the group broke loose. Meal times were always quite lively, as each table group, with its yells and songs, sought to let the rest of the world know of its deep appreciation for its own fine qualities and unusual ability. Other songs besides the group songs were also sung with a great deal of interest. One evening a certain group of "Promoters" became so enthusiastic over singing, *When One Grasshopper Hopped Across Another Grasshopper's Back,*

Kentucky Young People's Conference, 1923

that they forgot to stop until the whole dining room was up in arms against them, threatening to *Throw Them Out the Window* if they did not stop. Scarcely a meal went by without the group of "Boosters" begging, in song, for some member of the faculty to "come out and play with them," but whether they were ever able to persuade Miss Maus or Mr. Smith or Mr. McGavran or any of the other members of the faculty to bring along "their dollies three" or "slide down their cellar door," none of the rest of us were ever permitted to find out.

There was only one group in the dining room that could out-sing any of the table groups of the young people's conference. This was the male quartet, composed of "Dad" Darsie, C. H. Wilson, Donald McGavran and Hayes Farish. Long may they sing!

Each evening, after all work was over, there was an hour and a half given over to "arousements" or just fun. The table groups were largely responsible for what was done during this time. One evening or two we played games, and we not only thoroughly enjoyed these at the time, but we learned many new games that will help us in our social functions back in the home church. Another evening we had songs, readings, ukulele numbers and so on, from different members of the student body. Members of the faculty also entertained us with stories and readings.

Best liked by all were the times when we gathered around the piano and sang or when we gathered in the halls or out on the porch and, accompanied by the ukuleles, sang song after song. The singing of these songs just before the group broke up for the night and the young people went to their group devotions made a perfect ending to a perfect day, and the memory of these delightful times will linger long in the hearts and minds of every member of the conference group.

The members of our faculty formed the finest group of people ever brought together. Their ability to enter into the fun of the student body, as well as the inspiration to their classes, endeared them all to every member of the conference. The influence of these wonderful leaders of young people as their lives touched ours during this week will be felt by all of us down through the years.

Everything about the conference, the class activities, the social affairs, the good times we had at play, in the dining room, on our "hike" at the Gym, the stunts, the meeting of old friends, the making of new, the comradeships of faculty and students, all contributed toward making this a week of mountain top experiences for every member of the conference.

We, in Kentucky, are already looking forward to the conference next summer, and we hope that every member of this year's conference will continually sing, during the year, *When the Roll is Called at Conference, We'll be There,* with such zest and enthusiasm that other young people all over the state will join with these singers till we have a mighty chorus of young voices, soprano, alto, tenor and bass, a hundred or more strong, all singing together so as to be heard from one end of the state to the other.

The Student Volunteer Movement for Foreign Missions

By REX D. HOPPER

A graduate of Butler College, whose road to the foreign field has led through a year's service as traveling secretary for the Student Volunteer Movement.

I. The Origin and Growth of the Movement

IN 1886, at Mount Hermon, Massachusetts, Dwight L. Moody called together the first student conference. Up to this conference from Princeton University went a small group of men who had declared it to be their life purpose to become foreign missionaries, God permitting. Since 1883 these men, as students at Princeton, had been meeting together for the purpose of studying the needs of non-Christian lands, and in order that they might gain power through fellowship and prayer to challenge other men to give themselves to this worth while service.

These men went up to Mount Hermon with the hope that they would be able to challenge other men with the purpose that had come to mean so much in their own lives. During the days of the conference they met daily for prayer to that end, and daily the group was enlarged by others who had seen the opportunity for a tremendous service. The end of the conference found a hundred men who had declared it to be

Pass Ball

Hamilton College entertained the Kentucky Young People's Conference this year.

their purpose to go to the foreign field.

The closing days of the conference found this group considering how they would best be able to share this great opportunity with students all over the continent. Their thought resulted in the selection of men of their own number who were to travel among the colleges the next year in the interests of the new movement. Robert P. Wilder and John Forman, both of Princeton, did spend the next year among the colleges and universities of the United States and Canada, and their work resulted in the addition of about one thousand members to the movement.

The Tug of War

The Nebraskan young people took their enthusiasm with them when they went to the young peoples' conference at Cotner College.

This real response to the challenge uttered by these two men led those interested to see the need for some form of permanent organization. In 1888 the first executive committee was formed under the name of "The Student Volunteer Movement for Foreign Missions" and established its headquarters in New York City.

From this beginning the Student Volunteer Movement has come. In 1891 the movement held its first convention, and it was in this convention that "The evangelization of the world in this generation" was chosen as the watchword of the movement, in order that each student generation might feel the challenge to make Jesus real in the lives of the people of their generation.

II. Its Meaning

In these days of intense activity and complexity of organization, any movement hoping to challenge the interest of students and of people generally, must be able to point to some rather definite achievements. There are at least three facts that give the Student Volunteer Movement a place in the task of building a Christian world.

Because of the unequal distribution of those who are now working at this great task, one real test of the work of the movement is to be found in the number of student volunteers that have actually reached the field. Present statistics show that there are now 9,802 volunteers who have been sent out by the missionary societies of the United States and Canada. These folks on the field offer real justification for the work of the movement.

The movement is not a "sending agency." Another estimate of its work is to be found in the service that it is privileged to render to those organizations that are sending people to the field. The January issue of the *Student Volunteer Bulletin* shows that there are 119 organizations listing their calls for 1923 with the movement. Of this number seventy-seven are denominational boards of the North American continent, eighteen are independent educational projects and twenty-four are non-denominational undertakings. These boards are asking for 1,300 people to go out this year. There are fifty-eight different lines of specialized activity represented in these calls, and the organizations facing the necessity of securing the people needed have come to look to the movement for recruits. Because of its close contact with student life the movement is able to render assistance at this point in a fashion peculiar to itself.

There is yet a third and more important service that the movement is rendering to the missionary enterprise. In the articles of incorporation of the movement the purpose is thus stated:

1. To awaken and maintain among all Christian students of the United States and Canada intelligent and active interest in foreign missions.

2. To enroll a sufficient number of properly qualified student volunteers to meet the successive demands of the various missionary boards of North America.

3. To help all such intending missionaries to prepare for their life work and to enlist their cooperation in developing the missionary life of the home churches.

4. To lay an equal burden of responsibility on all students who are to remain at home as ministers or as lay-workers, that they may actively promote the missionary enterprise by their intelligent advocacy, by their gifts and by their prayers.

In this statement of purpose is to be found the real justification for the movement. As we go out among the college men and women of America in the interests of the missionary enterprise, it is not antagonism with which we are confronted on the campus. Neither is it unbelief, much as we are inclined to feel that there is widespread unbelief. Neither is it ignorance, for most of these folks know enough of the message of Jesus to the life of the world to condemn themselves many times over. It is indifference, the idea that it is possible to be a "passive Christian" that hinders as no other factor.

In the light of that fact there are five things that the movement is doing on the campus that are of fundamental importance:

First, the big opportunity of the movement is to be found in challenging students to live God-directed lives. We seem to forget that Jesus conceived of himself as Lord and Master of the life of every individual who named his name and that he thought of every life activity as a Christian calling. The movement is helping

SPOKANE UNIVERSITY

to break down the idea that there are life callings into which men can slip where they can escape the full implications of their professed belief in Jesus.

Second, we must remember Jesus spoke of the need for translating the love for God into human relationships and that our belief in his message involves our interest in the welfare of the world.

Third, the movement is aiding in leading folk to see that there is no escape from a personal relationship to the purpose of building a Christian world. If we call ourselves Christian, and most students on the campus do, our interest in missions cannot flag just because we are planning to be farmers, business men or lawyers.

Fourth, the movement aids in getting missionary information before the students in order that they may intelligently decide what their personal relationship to the missionary enterprise is to be.

Fifth, the movement offers a service of real value to those who decide that it is God's will that they go to the foreign field by giving them opportunity to declare their purpose; by leading them in sharing that purpose with all with whom they come in contact; and by aiding them in every possible way to adequately prepare in order that they may actually reach the field.

The Profession of Religious Education

As It Looks to a Man

By M. E. SADLER

Secretary of the Department of Religious Education of the Virginia Christian Missionary Society.

IT is hardly possible to comprehend the rapid progress being made at the present time in the field of religious education. Twenty years ago religious education was defined as the work done in the Sunday schools and Christian Endeavor societies. This work was considered of minor importance, and worthy of merely an incidental place in the life of the church. Indeed, on many occasions if the pastor happened to stress the educational work of the church his reason for doing so was thought to be because he was not capable of doing the real work of the church, that is, he was not capable of preaching an eloquent sermon to the adults of his congregation. We today are not thinking less of the power of preaching, but we are thinking tremendously more about the value of Christian nurture.

The evidence of this changed attitude toward religious education is so pronounced that even the casual observer cannot fail to notice it. Twenty years ago you would have searched far and wide through the catalogs of the colleges and even of the seminaries to find any mention at all of religious education. Today you can scarcely pick up a catalog of any leading college or seminary without finding religious education to the fore. Twenty years ago the daily vacation Bible school was merely a dream of a few of the more forward looking religious educators. Last year there were more than five thousand of these vacation schools, and with the present demand there is every reason to believe there will be at least twice that number this year. Only a few years ago no one was thinking of extending the educational work of the church through the week. At the present time there are more than one thousand week day church schools, and they are being organized with increasing rapidity.

The modern Sunday school has realized its task in a new way, and is almost entirely different from the Sunday school of twenty years ago. It was a simple affair then, consisting for the most part in endeavoring to get the children to swallow certain biblical morsels which tasted good to the adults. But it is a complicated process today, we are realizing, which consists in using all available material that will help us to lead the children into such experiences, and through these experiences so as to make strong their possibilities of living the Jesus way.

This leads to our subject. The churches which are seeing the new light in this work, and large numbers are, are realizing that it is simply impossible for them to keep pace with the enlarged and complicated program of religious education without the aid of well trained and specialized leaders for the work. From this need

Typical of the Part That Religious Education Is Taking

The Annual Homecoming, October 1, 1922, of the La Fontaine, Indiana, Christian Church when over a thou-

has arisen a new profession, that of directors of religious education. Communities are calling for them to take charge of community vacation church schools and week-day schools of religious education. Church bodies are calling for men who are capable of directing their educational work in districts and states. Colleges and universities and seminaries are calling for well trained teachers to take charge of their departments of religious education. Churches everywhere in greatly increasing numbers are asking for men and women who can efficiently carry forward this all-important part of their work. The demand is far in excess of the supply of workers.

The thing which caused many young people to hesitate to enter this field of labor a few years ago is rapidly passing away. In fact, we can say it is already gone. I refer to the lack of dignity which characterized this work ten years ago. If a church happened to employ someone for this work he was looked upon as a second-rate person who was the assistant to the real minister. But not so today. There is not a more respectable professional body in existence than the Association of Directors of Religious Education. Many of the churches are placing them on the same plane of dignity with the church preacher, and paying them an equal salary. Indeed, the average salary of a director of religious education today is from three to four hundred dollars more than the average salary for a preacher.

This place of honor and respect for professional work in religious education was won only by the workers so preparing themselves that they could discharge their duties with dignity and efficiency. No one is permitted to join the ranks of the Association of Directors of Religious Education who does not have the necessary college background and professional training. If possible every person who contemplates work in this field should have at least a good college course, and also three or four years of special work in some highly recognized graduate school of religious education. He must know many things if his work is to be the most successful. He must be familiar with the best educational principles and methods; he must have considerable knowledge of psychology; he must know how to use these educational and psychological principles in teaching religion; and surely he must have a comprehensive knowledge of the Bible and how to use it in his work.

It is not easy work. It demands the best that any young man or woman can give. But the joys more than compensate for the labor. What could be more satisfying than the realization that you have had a definite part in the only sure way of bringing about the Kingdom of God for which Jesus is praying still? We need more workers. The call is for real men to do a real task.

Through a Woman's Eyes

By MAXINE SMOOT

Elementary Superintendent in the Department of Religious Education of the Oklahoma Christian Missionary Society.

SINCE religious education is just in the process of being professionalized, all of us feel perfectly free to offer suggestions for its progress. The modesty which might deter us from commenting on some better established profession is entirely lacking when we consider religious education.

Professional performance is the direct opposite of amateur performance of a task, yet in a new profession we must draw upon the background of amateur performance for suggestions and conclusions. So it is that in forming our guesses and arriving at conclusions in the field of religious education, professionally speaking, we need to go back to the unprofessional work of the past.

The Sunday school has been our chief institution of religious instruction, in many instances the only one. When there has been another, the home has had that place, but whether in the home or in the school, certainly women have been most prominent in administering it. In almost every reference to instruction in the home, Mother is the central figure, and the Sunday school teacher has been "she" in so great a majority of cases that many books are written, using that designation of the teacher almost entirely. This seems to be argument that the religious educational profession is growing out of a background formed predominantly by women and their accomplishments. I would not minimize the work of outstanding men in the task, but certainly it is reasonable to base our opinion as to the

in the Life of the Modern Church, Rural and Urban Alike

sand people came together to celebrate the day. Seven charter members of the church were present.

future leaders on the group now in the majority in the average church. Indeed, there are fields in religious education which only women are fitted to develop.

All education is a matter of growth, oftentimes of slow growth. Results are slow in appearing. It seems probable that this will always be true. This one characteristic demands that those who labor in the profession be endowed with an abundant supply of patience. Women, since the time they were the burden bearers of the family, tribe and clan, have been steadily developing that quality. Their habit of waiting hopefully and patiently will be particularly timely.

Experimentation is a field in which women have ever been interested and successful. Whether it be working out new recipes or designing a costume, there is that ability to picture the finished product and find means of producing it, which will be needed greatly in the developing of the religious educational profession. There is a certain amount of experimenting and recording of results that must precede the perfecting of any project. Just now we are experimenting with the length of vacation church schools, different plans for week day religious instruction, curriculum, equipment and many items.

Women have a happy faculty of considering, cordially and willingly, detail work, and there are hundreds of details in the scope of religious education which must be mastered, and dealt with regularly if one would succeed in the task in its entirety. For example, cubic feet of air space, table and chair heights and department requirements. Women adapt themselves naturally to the classification of such details, and even take pride in the number which they can handle with dexterity. Very closely connected with this is the necessary qualification of knowing and handling materials, both for teaching and experimental work. A field worker may theorize about materials, but the professional in the local church must actually handle them.

This brings me to say that the local church seems to me the most promising field of endeavor for the woman in the profession. Here is an opportunity for her to use patience in waiting for results, skill in handling materials, attention to details and all the administrative ability she may possess. It gives her ample opportunity for experimenting in all phases of the church's educational program, and for developing new lines of work.

But this need not be woman's only opportunity in the profession. Always we have had a goodly number of feminine representatives among the writers and editors. The educational experience which has belonged to women in the past has fitted them for the task of encouraging and improving others, and this will continue to be true. There will always be a place for women writers.

In addition to this, there are professorships in our colleges which demand women, and these will naturally increase in number as more colleges install departments of religious education, and more lines of specialization are included in the course of study.

Beside the foreign work and other opportunities which are not so well developed as yet, there is the field service for which every territory is making a demand. We have friends of the profession who insist that women belong in the home, but even if we grant that they are right in the majority of cases, there are numbers of women who count it a real joy, rather than a sacrifice, to serve in the capacity of field secretary. There is a great deal of actual pleasure derived from it by one who has this spirit. We have enough successful field workers of both sexes to recommend it as a profession for either.

There is one other point I think we should not overlook, now that the profession is in its beginning; the one having to do with finance. While the idea of full-time workers in the field is new, we can expect that the constituency, just in the process of conversion, will not feel constrained to pay very generous salaries. In the course of time, when the value of the worker has been proved, this no doubt will change, but just now, in the undeveloped fields, salaries are limited. And this includes the majority of communities. The fact that most women available for full-time service are responsible only for themselves makes it possible for them to give their services for less remuneration than can the men, who in most cases have families to support. This promises to be rather important in bringing women into the profession in the immediate future.

In spite of all that may be said or written in favor of either men or women as leaders in this new profession, it remains for the future to decide just where each will find the field of greatest usefulness. There will be opportunities for both. So with all our hoping and planning, the hope uppermost in all our hearts is that religious education shall go forward in the best possible way, regardless of whose success the progress may mark; that the United States, and even the whole world, shall know the Word of Him who said, "Go, teach."

Starting Work in the China Mission

By OSWALD GOULTER

This article was written by Mr. Goulter soon after he reached Nanking, China, a year ago, but through a series of accidents is just finding its way into print.

IF the reader could be surrounded by mountains of gold and invited to help himself, he would know how we felt when we found ourselves surrounded by a nation of more than three hundred and fifty millions of men and women who do not know Christ as Savior but who are ready and even eager to hear the "good news." We feel that we have discovered the wealth of the Orient. It is this amazing wealth of opportunity which faces one at every turn of the road, that makes the position of a missionary in China the most desirable position open to a young man or woman today. There is a smiling friendliness among the peo-

ple, from the street urchins who cry out *kullo* as we pass, to the scholar who welcomes us with China's fascinating courtesy. This friendliness speaks loudly of the Christlike life of the missionaries whose influence brought about the reversal from the old hostility.

The young people are particularly eager to talk with and learn from foreigners. The writer had not been in China a week before he was established as a teacher of the English Bible in a commercial school. Among the students every word and action is followed with an almost desperate attempt to understand. If we speak in English they are too polite to show they do not understand, while our attempts at Chinese after only two weeks in the country seem to be still more incomprehensible to them than English. The fact is that when we talk Chinese they cannot always tell it from English. While it is true that they do not understand all that we say to them, yet judging from their close observation of our every movement, they do read our actions pretty closely.

No doubt other lands offer great fields and other ages have offered their special opportunities, yet I can conceive of no time or place that could show either greater need or greater opportunity to the Christian church than China offers on every hand today. The ancient religions have crumbled into gross and impossible superstitions which vanish at the approach of education. People are most eager to learn from the West. Pupils crowd round after the regular class hour for Bible teaching eager to hear more. Thus they will crowd until darkness comes on and the principal comes to the rescue by announcing that supper is prepared.

Surrounded by these eager millions we are anxious for more workers. At the very moment I am writing fine classes of young people are asking for teachers. We cannot begin to meet all the oportunities which have opened up to us in a few weeks. New missionaries could be teaching classes within twenty-four hours after their arrival at Nanking. Invitations have come in within the last few days from government schools and even from the naval college that we send them men who can teach in English. How China needs the splendid young people who are offering themselves so freely! A few cannot do the work. It will take the consecration and sacrifice of all Christendom to win this wonderful people to Christ.

While the ripeness of the harvest field in China is the first thing that is driven home to the newcomer the next thing that impresses him is the heaviness of the burdens that the people carry. Practically all the merchandise is pulled through the streets by men laboring like horses. Loads which motor trucks haul in America are here carried on the shoulders of men or pulled with ropes. Women and children carry huge loads of bricks and cement up steep hills through the hot days. We saw a mother with a sleeping babe on her back carrying loads and doing work that would kill most white men. Little children of twelve were similarly heavy laden. Making a living is itself an overwhelming problem to millions. Here is an economic burden that Christian students of economics might well try to lift from overstrained backs.

Disease is even more heart-rending than the physical burdens which the people bear. Every day one sees terrible sores on little children, sometimes too horrible to look upon; what must they be to suffer! When we see these multitudes of little children Christ's words ring in our ears, "Suffer the little children to come unto me." And when through lack of workers and of accommodation the missionaries are forced to turn with sickened hearts from the little children, cold and trembling, whose eyes or heads are a mass of sores and who are perhaps destined to a life of blind beggary through lack of care, again the words sound right to America's churches, "Inasmuch as ye did it not unto one of the least of these ye did it not to me."

The people's burden of superstition is extremely crude and degrading. If ever a people needed to hear the message, "Come unto me all ye that labor and are heavy laden, and I will give you rest," it is the Chinese people. They have national burdens which almost wreck the government and which seriously interfere with the administration of law. They have individual burdens which make men slaves and drive almost every semblance of humanity from their faces, and that only Christ can lift.

AT every step you see someone who needs help or some evil that should be abolished. Here is a woman washing vegetables or rice for the next meal in a filthy pool with a reeking green scum; at the same pool is another woman washing clothes, beating the dirt out with a stick; and a little farther up, sewerage is deposited in the same pool. Thousands suffer and many die every year as a result of the utter lack of sanitation, and yet no people are more apt than are the Chinese at learning or copying from the West when they are shown the value of the new ways. But there must be many, many more missionaries and much better equipment if the great God-given oportunities are to be taken advantage of. The young people from American colleges are offering themselves for this service. Send them out!

I have told of the opportunities and the needs. I wish I might have time to tell of the miracles that we see performed by the Christian schools in this place. The young people with their vigorous health and happy faces show what China might be by the power of Christ. The finest product of America's colleges is not more beautiful than the bright-faced girls and boys from our Christian schools in China. In one week the church in Nanking has baptized seventeen men and boys while a like number of women are to be baptized shortly and many others are inquiring about baptism. A whole battalion of four hundred soldiers has applied to our church for instruction in Bible classes. All this is being done in such cramped quarters and with such scanty equipment that I still find myself asking the older missionaries, "But where do you do this work?" Truly, it is worth any sacrifice that American churches may make at this juncture to bring China to Christ.

Wanderland-Wonderland

The Travels of Truly Try

In the Mountains

By Lucy King De Moss

Dear Truly Trys:

For your last page in *The Travels of Truly Try* I have a very interesting story. I only wish you could hear it yourselves from the boys and girls who are making the story. It's about school, but a very different school from the one most of you will go to this September.

It all happened in the mountain country of one of our own states, where it is much harder to go to school than many people know. There are the bad roads for one thing and the rainstorms that bring the water tumbling down to cover up the roads in the twinkling of an eye, so that when a mother starts her children down the mountain to school in the morning she is terribly afraid it may rain and keep them from home overnight or maybe longer. And most of the people who live in the mountains are very, very poor.

One day a man whom we will call Strongheart, for truly a part of the name belongs to him, came to live next door to the schoolhouse at the foot of the mountain. He was a teacher. The old log building that used to be the schoolhouse had been torn down and a very pretty new house stood in its place. On the first day of school Strongheart was there to meet the boys and girls who came for many miles in every direction. Not one of them had a pencil nor a single sheet of paper. And there wasn't a penny among them.

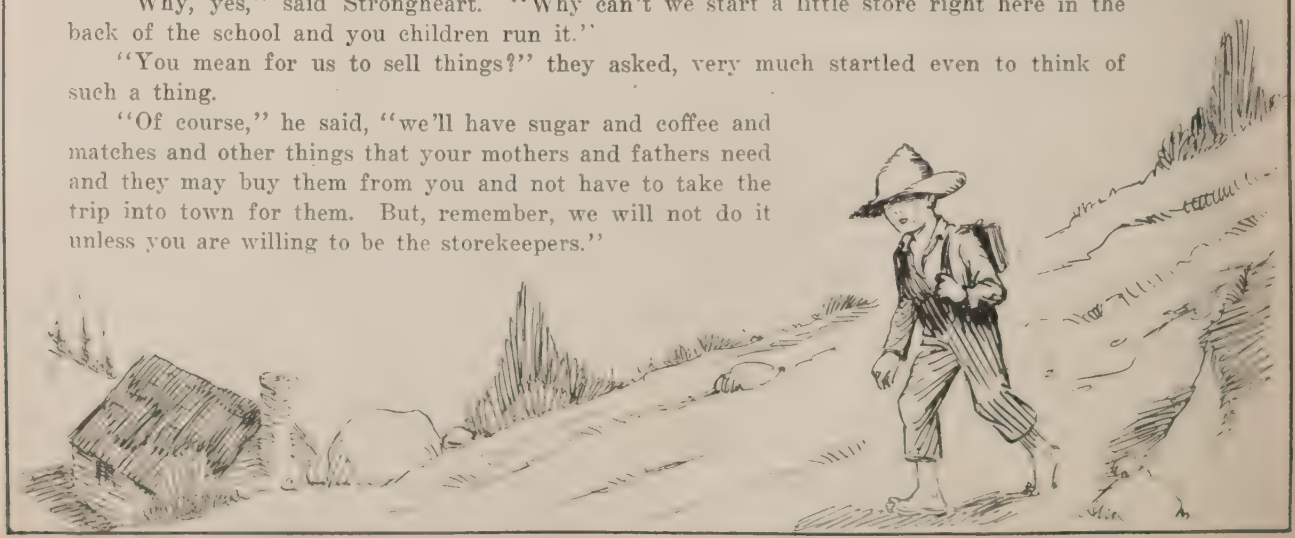
"I'll tell you how we'll manage that," said Strongheart to the children. "Tomorrow you ask your mothers to let you bring an egg to school and I'll give each of you a pencil for your egg. If you bring two eggs you may have a tablet." Strongheart knew he could sell those eggs and get back the money he paid for the pencils.

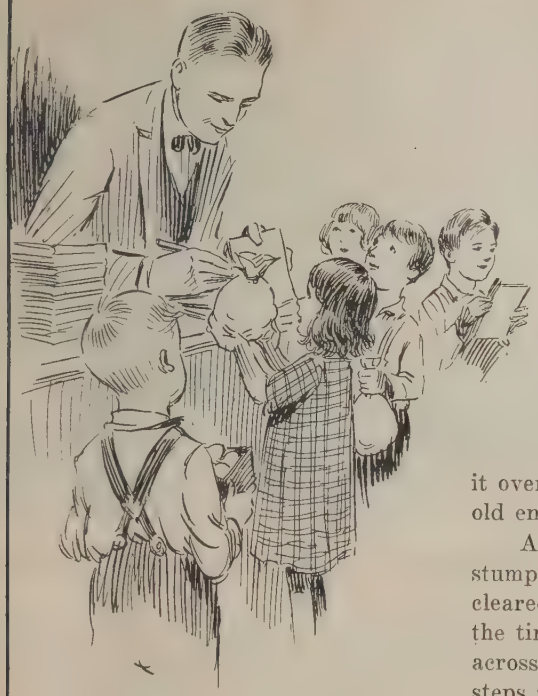
That evening after school Strongheart drove into town and bought a good many pencils and tablets. The children found their mothers quite willing to give them eggs. So, the next morning when Strongheart opened the school here came the children with eggs for pencils and eggs for tablets—and there were barely enough to go round. Then the children said to Strongheart, "Can't you sell us other things for eggs?"

"Why, yes," said Strongheart. "Why can't we start a little store right here in the back of the school and you children run it."

"You mean for us to sell things?" they asked, very much startled even to think of such a thing.

"Of course," he said, "we'll have sugar and coffee and matches and other things that your mothers and fathers need and they may buy them from you and not have to take the trip into town for them. But, remember, we will not do it unless you are willing to be the storekeepers."





So the children talked it over among themselves and then they said they thought they could run the store.

Strongheart made arrangements with the merchants in the town to supply quite a number of things to sell and the little store was started in a room right in back of the schoolroom. Every day at the noon hour and after school was over, the store was opened and the boys and girls who were to buy things for their mothers—and sometimes the mothers themselves—came with their eggs to exchange for baking powder or soap or whatever they happened to want. The boy or girl who was in charge of the store kept account of every egg that came in and every pencil or pound of sugar that went out. At the end of the day he had to turn in his report to the teacher, who checked it over to see that it was just right. Each child, those who were old enough, kept store a week.

All this time the yard around the schoolhouse was full of stumps and weeds, just as it had been left when the ground was cleared for the school building. Not a father was willing to give the time to dig up those stumps. One day an old man who lived across the road and was a great friend of the children sat on the steps talking to the teacher and the children and looking at the black stumps in the school yard.

"Let's name the stumps for the families in this here school deestrict," he said in his funny way, "that one McLean and that there one Pence, and so on, and see who will be the first to get their stump out of the way."

"All right," said the children and they named every stump.

Of course they told their fathers what they had done. That night one father went down to his neighbors to talk it over and it wasn't long before they agreed to go there one day and stay all day and clean up that yard!

After a while they had another meeting at the schoolhouse to talk about their gardens and how to make their land grow more corn. It was not long before every night in the week, almost, was taken up with some meeting of fathers or mothers or sisters or brothers.

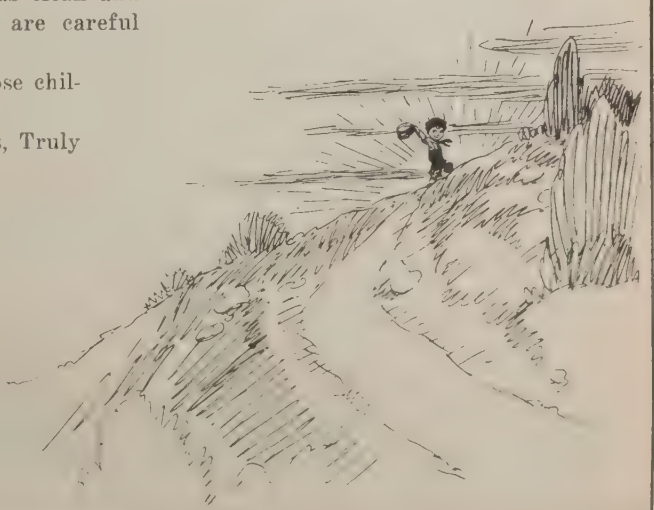
How I wish you could see that school in the mountains. The floor is smooth and clean and oiled. The benches are lovely and shining, with just exactly three scratches on them—made by a careless visitor one day, who was rude enough to put his foot up on one of them. Not a single cut or scuff with a heel. The children love those benches. They love their library, too, and the books are as clean and good as they can be—all because the children are careful with them.

Do you blame me for taking every one of those children into the Truly Try Club?

This may be the end of our travel adventures, Truly Trys, but it surely isn't the end of us. Indeed, it is only the beginning. There will be more truly trying than ever before. Don't forget Sitari's mother's motto. Perhaps, some other time, if the editor will let us, we will go adventuring again.

Last look!

Truly Try.



The Manard Class of Independence Bou

THE Manard Class, composed of upwards of three hundred splendid young men between the ages of twenty and thirty, is one of the features of the Independence Boulevard Christian Bible school at Kansas City, Missouri, where R. H. Miller ministers and David Owen is the director of religious education. The slogan of this class is "Builders of Men" and much of its success is of course due to the personality and untiring work of the teacher, Hardin B. Manard, popular Kansas City attorney, who is known to the class, and in fact the entire city, as "Jack Manard."

Mr. Manard organized the class some ten or twelve years ago, and at the time our boys were called into war service there were thirty members in the class. The entire membership, including the teacher, enlisted, and for many months there was no Manard Class at Independence Boulevard Christian except on our Service Flag and in our hearts. But when it was "over over there" the boys began coming back and Jack Manard soon had quite a gathering of the faithful. During the last four years the class has grown to its present membership of a little over three hundred.

The class draws on young men from all over the city and from every walk of life. The leaders believe that in order to make a hospitable and inviting atmosphere the class must have its own individuality. This requires a separate meeting place and the gymnasium of the church provides it. It also calls for a program that is adapted to the life and preferences of the young men themselves, and the class itself has developed its own program.

Myron C. Settle, our city general secretary, was a Manard Class visitor on a recent Sunday, and had this to say of the class,—"When one visits the Manard Class he understands why this class occupies such a unique place among our Kansas City Bible schools. The class has its own orchestra, composed of two drums, two violins, two saxaphones and two pianos, and how those musicians can play. The class believes there is just about as much religion in a spirited tune as in the regular hymn tune and so, practically everything they sing is played in the syncopated fashion so attractive to youth, *Sunshine In The Soul, Sail On, In The Garden, Church In the Wildwood* were lifted in such a way as to make one sing whether he ever sang before or not. It gives zest to hear the 'boom boom' of the drum in the accompaniment to the singing and one must admit it makes the boys sing better, so we're for them.

"I was especially impressed with the order and reverence that prevailed during the reading of the Scripture lesson. Every man was at attention and it was the most respectful silence I have

Pageantry at the College of the Bible, Lexington, Kentucky

This year's pageant, "Seekers After Truth," was written by Professor Saxon of the department of expression. The scene represented here is both the inspiration and the climax of the pageant, Paul's address on Mars' Hill.

hristian Church, Kansas City, Missouri

heard in many a long time during the reading of God's Word. And then Jack Manard presented the lesson and I understood how he keeps his hold on these young men and makes them want to come every Sunday. He strikes right at the root of their problems and offers some very sane solutions. He minces no words. With sledge-hammer gesture he drives home the telling points and every fellow knows that what he says is absolutely correct. Life becomes more serious and restraints stronger after hearing him."

As evidence of the fact that the evangelistic purpose is not lost sight of in this class, fifty-two of these fine young men accepted Jesus Christ as their personal Savior during the recent revival services held in the church by Jesse Kellems.

The Manard Class has taken keen delight in providing funds for the equipping and maintaining of a boy scout troop at the community house, conducted by the church in the industrial section of the city. The Sunday school championship in basket ball, baseball, tennis, etc., though always hotly contested, has been held by the Manard Class for the past three years, and their collection of championship trophies is constantly being added to. All Kansas City knows about the Manard Class. DAVID OWEN.

Religious Education is Their Profession

The department of religious education announces with pleasure the addition of three new field workers.

Miss Ruth Thompson with headquarters in Jackson, Mississippi, succeeds Miss Grace Gilbert as field worker in Mississippi and she will also be associated with E. B. Quick of Atlanta in the entire southern field, Alabama, Florida, Georgia, Mississippi, North and South Carolina and Tennessee. Of her, W. G. Eldred, her pastor, writes:

"Miss Thompson is a young woman of high ideals and the finest type of character. She is thoroughly consecrated, becomingly modest, patiently perseverant, sanely enthusiastic, and has a winning personality. She is well educated and, I think, well fitted for the work to which you have called her.

In this congregation she has been an efficient leader in children's and in young people's work. She has served as teacher in the children's department in Sunday school work, as teacher in our church school of missions, as president of the Endeavor,—in fact she has been a leader and adviser in all the work of the church relating to our children and young people. And in the larger work in the state she has served in responsible positions with credit. She loves the work, and I am sure, will consecrate all her ability to render efficient and successful service."

Miss Sheldrake Mr. Wickizer Miss Thompson

Miss Mary O. Sheldrake succeeds Miss Katherine Staub in the eastern field. Her headquarters will be at Albany, New York and her field will include New England, New York, New Jersey and Pennsylvania. Professor Walter S. Athearn writes:

"Miss Mary O. Sheldrake came to Boston University School of Religious Education and Social Service from a successful experience as assistant to George A. Miller, Washington, D. C. During two years of study she has been active as a director of religious education for the Church of Christ at Everett, Massachusetts. During her second year she has been one of the teachers in the system of weekday schools of religion in Malden, Massachusetts. Miss Sheldrake has done excellent work in the classroom. She has built a firm theoretical background for her practical work. Added to her native ability as a teacher and leader of children and youth, she has acquired technical skill which will enable her to be of unusual value as a field director of religious education. She has the fine art of taking hold of practical situations and assisting local leaders in making the best use of their opportunities."

Willard M. Wickizer succeeds Roy K. Roadruck as northwestern superintendent. Mr. Roadruck has been transferred to St. Louis as general associate for the department. Mr. Wickizer is the son of D. A. Wickizer whose work in Oklahoma has meant so much to the cause in that state. His headquarters will be in the northwest office in Spokane and his territory will cover Idaho, Montana, Oregon and Washington. Professor Walter S. Athearn writes:

"Willard M. Wickizer, after graduating with honors from the state university of Oklahoma, had a year of pastoral experience during which he was also an instructor in the high school at Caney, Kansas. He entered Boston University as a graduate student in 1921 to specialize in the field of religious education. He has just completed two years of graduate study, and has been granted the degree of Master of Religious Education. His student work was of such unusual excellence that at the close of the first year he was granted a teaching fellowship by which he became an assistant during his second year to Professor O. W. Warmingham, who is commonly regarded as one of the greatest teachers of English Bible in America. Mr. Wickizer's graduation thesis was a remarkable piece of research work in the field of biblical interpretation. He is destined, we believe, to make a large contribution to the field to which he has dedicated his life."

— L. J. Sherman

"Watching the Road"

From the New Bungalow in Bina

By LOTTIE J. SHERMAN

BINA is one of our oldest mission stations in India. Mr. Sherman and I came here on our return in January, 1922, a little over a year ago. We are just beginning to feel that we really know the place and people.

Bina is a railway junction of the Great Indian Peninsula Railway. Many trains pass through daily. One of our workers gives his time to selling books at the station and in the community. Last year nearly 3,000 books were sold, many of them Bibles, or parts of the Bible, and all with Christian teaching. We order Bibles and books in ten different languages and find a ready sale for them as people from all parts of the country pass through.

There are three parts to Bina. The old bungalow, our church and the boys' school are in what is called Bina Station. The girls' school is in Basariya. The hospital and new bungalow are in Etawah. We live in Etawah, Miss Russell is in the old bungalow about 1¼ miles from us and Basariya is halfway between. Miss Burgess, who was with Miss Russell, has just left on a long-delayed furlough and we will miss her very much. She has been in India thirty years and is our wise counselor and friend, always cheerful and optimistic. We will "watch the road" (as we say in Hindi) for her return.

Our work consists of church, evangelistic, hospital and boys' school all in charge of Mr. Sherman. Miss Russell has a large zenana work, visiting over a hundred homes, and I have charge of the girls' school and am gaining entrance to some homes in Etawah for zenana work. We feel that Bina is a splendid field for work. There are about thirty villages within a radius of five miles around us. We were disappointed to find the roads to most of these villages not "Fordable" but we find many uses for the car which our friends at home so kindly and generously gave us. Through it we became quite popular as it is the only car in Bina. For a time we were spoken of as the "Motor Sahib and Mem Sahib."

We have an outstation, Bamora, which can be reached in about an hour by train. Two Christian families are stationed there and the evangelists reach many people in the villages near there. It is our deep desire to be able by our lives and service to bring many to a knowledge of the love of Christ.

Sidelights on the Santiago Conference

By SAMUEL GUY INMAN

Extracts from a personal letter written by Mr. Inman, Executive Secretary of the Committee on Cooperation in Latin America and Director of *La Nueva Democracia*.

THIS is written on the train crossing the Andes on which are traveling some hundred and fifty delegates of the Pan-American Conference, including the delegates from United States, Brazil, Uruguay, Argentina, Colombia and Cuba. This train was arranged by the Chilean and Argentine governments, complimentary for the delegation, and I appreciated very much the invitation of President Alessandri and the Argentine ambassador to make the trip.

As correspondent of *The Philadelphia Ledger* I had entrance with the rest of the forty newspaper men, seven from the United States, to the halls of the conference, the official *communiqués* and above all an easy approach to all the delegates. A letter and a copy of *La Nueva Democracia* to each delegate, along with personal conversation, let them understand that I represented the idealistic spirit of the United States, and immediately I found myself able to help with quiet suggestions in explaining the viewpoint of the people of the United States, sometimes misunderstood because of official action, and in assisting individual delegates in working out their reports for conference action.

On presenting my representation of Columbia University to the Rector of the University of Chile, we worked out a series of conferences, using half a dozen of the delegates who were university men. I was the only one taking part not officially connected with the conference. Taking advantage of my non-diplomatic position I spoke plainly, favoring international peace and justice and against armament and imperialism, along with the importance of social and economic questions. The presence of President Alessandri made the occasion somewhat special, and following that I was invited to lecture in all kinds of circles.

Many connections were made with organizations and individuals which I hope will be mutually helpful in the future. Fortunately, through *La Nueva Democracia* we have a means of keeping up these connections, encouraging the faint-hearted and giving inspiration to the leaders of new educational and social movements. At every turn I have been impressed with the importance of our magazine. We are in a position to do a very large work in the new day that is coming to Latin America, through its social and educational awakening. What could give the members of the Committee on Cooperation in Latin America more pleasure than to see the look of enthusiasm and pleasure come over the faces of isolated prophets of these new ideas when they see a beautifully printed magazine filled with these ideas! And what could give more pleasure than to have Latin American delegates at the Santiago Conference, disappointed at some attitude the United States diplomats take toward Latin America, see by *La Nueva Democracia* that the great heart of our people beats right and longs for a friendship based on complete justice and self-development!

Some of my most interesting experiences have been connected with President Alessandri, who has been so insistent in his kindness and so frank in the discussion of all life's problems, that in spite of the great barrier between our positions I have come to regard him as a close friend. One of the most interesting occasions was his tea to the newspaper men, when he drank to the press in water, making a great plea for prohibition, telling about his and his family's abstinence. He was very much surprised when I responded to the toast with a description of his work for temperance, labor and women, not knowing that I had presented this before in *South America Today*.

One of the most interesting situations in the conference was that in connection with consideration of the means for the reduction of the use of alcohol in America. This report was proposed by Venezuela, so the report in the general committee on hygiene was referred to them. Some of the points adopted were compulsory education, special scientific investigations concerning the evil effects of alcohol and different use of grapes, closing saloons on certain days and hours, high license, etc. To those who look at the matter from the standpoint of complete legislation against alcohol this will seem very little, but to those who know how little has been done in Latin America on this subject and how long it took the United States to educate its people, these recommendations, voted after long debate and serious consideration, represent a great victory for temperance.

Among the many other friends I have made from all parts of America is Don Alejandro Alvarez, the great internationalist, with whom I have spent much time working on the problems of codification of

American International Law, the Pan American Union and arbitration.

Problems in Pan-Americanism is to be translated into Spanish by the professor of International Law of the University of Chile. Many of the delegates have asked for its translation, telling me that as with President Alessandri, it had furnished them with material for addresses at the conference. The lecture at the university is also to be published by that institution and independently by the Minister of Mexico in Chile.

I doubt if there is another country in America where there is such an awakening in social and educational matters as in Chile, taking into account the conservative government, church and social and economic structure which has heretofore been the rule in the country. The university courses are being reorganized on a more practical basis, the primary and secondary school system is being submitted to the closest scrutiny, the student organizations are taking on new developments, the women are taking a great new interest in the country's life, the workmen's organizations are becoming stronger, the system of taxes and other fundamental governmental problems are being restudied, the temperance movement is commanding some of the most influential people, health movements are securing both private and public aid. The disarmament discussion at Santiago has opened a perfect floor of discussion which also presents the imperative need of working out right roads instead of allowing the jingoists to lead in the wrong ones. One thrills to think of these great new opportunities. As for myself I feel that the six weeks at Santiago mark a new epoch for service in the cause we all love.

It was disappointing that the Pan-American Conference did no great big outstanding thing for a tired, discouraged world. But there were some real accomplishments and Pan-Americanism is shown to be a reality. The entrance of social questions into the conference is probably the most encouraging thing for the future.

First Church, San Francisco, Attains Self-Support

W. P. Bentley, Pastor

Five years ago the American Christian Missionary Society came to the rescue with an appropriation of $700 with the understanding that the debt of $9,000, of ten years' standing, should be reduced a like amount.

The debt has been reduced one thousand dollars a year, and is now $4,000.

There have been added to the 120 members of that date a total of 308.

The gifts to missions have risen from $600 to $1800, and the income from $3100 to $9,000.

First Church now assumes its place, not only as self-supporting, but as a comparatively strong and aggressive body of consecrated disciples. It is a growing power for good in San Francisco, and in the state. Its liberality and missionary zeal are well known.

The Record of a Church's Life

By T. J. WILSON

Its present Pastor.

THE First Christian Church, of Orleans, Indiana, was organized in the fall of 1867, a building was erected at a cost of $1,200 and dedicated to the service of God the same year, William Beach, of Chicago, officiating. Dr. F. D. Laughlin, Wright and George P. Hon were the men who were primarily instrumental in bringing to a successful conclusion an undertaking for which they and others long had striven. The intervening years of service have recorded an ever increasing outpouring of consecrated service for the saving of the world.

Probably the most noteworthy meeting ever held by the congregation, was that held by Jonathan Stanley in the year 1880, when 116 souls responded to the gospel invitation. The second largest meeting was held by the present pastor last year, when 89 yielded their lives to the service of God.

A complete list of pastors and evangelists, who have served the congregation is not available. The following will serve to indicate the type of ministerial service sought from the beginning. William Beach, Moses Smith, John Mavity, James Mathes, Ben Franklin, Jonathan Stanley, L. L. Carpenter, W. B. F. Treat, A. B. Philputt, C. W. Cauble, M. F. Hoon, Fred R. Davies, John W. Marshall. It was under the ministry and pastoral oversight of the last named, that the effort to erect the present beautiful and commodious building was launched.

The new building was completed at a total cost of $24,000, $5,000 of which was borrowed from the Board of Church Extension, the big brother of the church, which says to a congregation conscientiously striving to render a larger service to the Kingdom of God: "Do your best, and when you have reached your limit, we will furnish what is necessary to close the gap between your best effort and the accomplishment of the service whereunto our God has called us." C. W. Cauble conducted the dedication services November 28, 1920. More than enough money was pledged to cover the remaining indebtedness, justifying the foresight of those who were responsible for the undertaking. Since the time of entrance into the new building, the work has prospered as never before, in all departments.

Some of the accomplishments of the present pastorate, we recount as follows: reorganization of the official board on a three-year basis of service; ordination of all elders and deacons; regular stated board meetings; adoption of church and missionary budget; adoption of duplex envelope system; organization of a troop of boy scouts, with the pastor as scout master; organization of a Junior Christian Endeavor; conducting the midweek prayer services regularly and the purchase of a modern dwelling which serves as a home for the minister and his family.

The membership was increased last year by the addition of 97 new members, 75 by confession, 22 by relation. Present membership is 287. At the close of the year 1922, the financial record showed an expenditure of $3,850 for the year, which was $350 more than the budget, all bills paid and a nice balance in the treasury.

We feel that there is much land yet to be possessed and many new fields of service to be opened.

The First Christian Church, Orleans, Indiana

Challenges and Goals for the New Year

At the beginning of the new missionary year, all of the churches desire to know what are the objectives to be achieved: what are the aims and challenges and slogans to hold before the brotherhood. There are two general slogans which should be written in capital letters and kept before all of our churches.

1. **As much for others as for ourselves.** If this slogan is carried out in all the churches, then each local church will give as much in its total missionary budget as it does in its local expense budget. Each individual would give on the fifty-fifty plan, i. e., one dollar for missions to every dollar for local expenses. That would mean that the total missionary, benevolent and educational budgets for the whole brotherhood would be raised from something more than $3,000,000 per year up to about $10,000,000 per year.

2. **To increase the annual per capita gifts to all missions from $2.95 to $5.00 as soon as possible.** This is not an impossible goal. There is not a church in the brotherhood but could easily reach that goal in a single year if it began to give "as the Lord has prospered" it. When this goal is realized, the total missionary giving of the brotherhood will be brought up to six and one-half million dollars per year.

Now, there are a number of specific plans which the United Christian Missionary Society will be urging all through this missionary year. Each individual church member and each church may find an opportunity here for helping to realize these goals.

1. **The enrollment of 100 new living links,** bringing the total up to 450. Thirty of these should come from individuals, and the other seventy from churches and other organizations. Two individuals now support their own children as missionaries on the foreign field. One of these this year gave an extra thousand dollars to the general fund.

2. **$150,000 in annuity gifts this year.** There were several large gifts during the past year on the annuity plan, including two for $10,000 each. When people fully realize the safety and reliability of these bonds, they will make investments of $5,000, $25,000 and $50,000 in annuity bonds.

3. **The securing of $250,000 written in wills** in favor of the United Christian Missionary Society. A Christian's will should be Christian. This aim is not too high. Since July 1, a friend of the society has written that he has provided $25,000 in his will to be paid the United Christian Missionary Society in cash at the death of his wife. Others have written for literature and information about the making of wills in favor of the United Christian Missionary Society.

4. **$200,000 in individual gifts,** the major portion of this to be for the general fund. The mission boards of other communions receive large gifts from individuals. Since the war period there have been many individuals whose wealth has largely increased, and who could easily make large gifts to the missionary program if they only caught the vision.

5. **The organization of stewardship study classes in 2,000 churches;** continued emphasis to be placed on stewardship and tithing. If the churches are to give as the Lord has prospered them, they must carefully study the whole principle of Christian stewardship.

6. **A budget system, a thorough every-member canvass and a weekly giving system in all of our churches.** Many churches are on the skip-stop system. They do not give weekly as directed in 1 Corinthians 16:2. Some churches do not get thoroughly organized and make a canvass of every member of the church. This should be done so that the churches may not be "slothful in business, but fervent in spirit, serving the Lord." Churches which reached their goal this year are urged to make at least a ten per cent increase. All others are urged to make at least a fifteen per cent increase in their gifts to the general fund.

7. **Continued emphasis among all donors** of the need of the general fund. The general fund should not be neglected for special funds. The support of the regular work, including the support of the missionaries at home and abroad, orphan children, aged ministers, etc., is all from the general fund.

8. **Monthly remittances of missionary offerings to the United Christian Missionary Society.** It is not fair to call upon the society to wait eleven months, borrowing money and paying interest, before the churches raise their missionary offerings. Where monthly remittances are impossible, quarterly remittances at least should be made.

9. **A half-million dollars for missions from the Bible schools this year.** The Bible schools have made a great record, but with more systematic planning and liberality, they can easily realize their goal of a half-million dollars. We urge the observance of the four special days in the Bible schools: Thanksgiving, Christmas, Easter and Children's Day.

10. **The Golden Jubilee aims** to be realized by September 30, 1924, are as follows:

500	**New Societies**
50,000	**New Members**
$1,000,00	**Jubilee Gift**
50,000	**New World Call Subscriptions**
5,000	**New King's Builders Subscriptions**
50	**New Buildings**

These aims and challenges ought to enlist the sympathy and cooperation of all of our churches. What a glorious thing it would be if we could go to our next international convention with all of these aims more than realized!

A Call For Help

By VELMA HUGHES MILLER

The Doctor Sahib is Dr. George E. Miller, who with Mrs. Miller and the two little daughters are returing to India in September.

It was a warm day in August when a call for help came to the doctor at the Bilaspur hospital. The wife of one of the evangelists living in an outstation some ten miles from Bilaspur was ill. The Doctor Sahib of course began to make plans to go at once; but Dr. Wesley, the hospital assistant, objected to his going, as he had been sick for several days. She urged the Doctor Sahib to stay and look after the hospital work that afternoon, and said that she herself would make the trip to the village. The Doctor Sahib was not willing, but Dr. Wesley insisted, and he realized it might be the best plan after all.

I immediately told Dr. Wesley that I would go with her to the village. Now, Dr. Wesley is a real Indian lady, and best of all she is a Christian woman, always ready to help anyone in trouble. She is a good doctor, too. She has practiced medicine among her own people for twenty-five years.

Alice Elizabeth and Dorothy Miller with Lillie and Irene Wesley

We secured a bazaar *tonga* for the trip, a small two-wheeled rig, with one seat facing to the front and the other to the rear, with a common back for both. In this we jogged along about four miles an hour, but a pleasant chat along the way made up for lack of speed.

After so long a time the driver stopped and said,—"Mem Sahiba, this is the end of the road. The village lies yonder about two miles." We looked and saw nothing but rice-fields covered with water and wondered how we should be able to get over to the village. There was quite a little water standing along the side of the road, over which we would have to cross in order to get to the fields. We tried to drive the *tonga* across, but soon saw that this was impossible; so we did the only thing left for us to do, took off our shoes and stockings and waded across. Then we had the fun of putting on our shoes and stockings standing up, and wet feet did not help the process.

Now, the rice-fields in India are small plots with low mud embankments built up between them, and these serve as footpaths on which one may walk. So we started out walking toward the village, working our way over these winding embankment paths. On our way we came to a corner where two fields met, and a tall tree on the embankment barred our way.

It meant either to step down knee-deep into the water-filled rice-field, or to make a long detour around a couple of other fields. We chose the latter.

It is the custom of the farmers in India to sow crops on these embankments, sometimes lentils, sometimes hemp. Some of these crops, especially hemp, grow to be four feet or more in height. The path over which we had to detour was so planted, and all we could do was to push the crop aside and make our way through. The farmers from distant fields were shouting at us not to break down their crops. Our answer was, "We must go on!" And on we went.

Presently to our surprise we came to another tree in the corner where two fields met. By this time we were almost wishing we had let the Doctor Sahib come. Fortunately this second tree had some strong, low branches, and was a sort of double tree with a low crotch. With pulling and tugging we managed to climb through the crotch. Dr. Wesley is not a featherweight, and her athletic days are over; but she bravely struggled through the breach, and on we went.

At last we came to the village. Men, women and children were out to meet us. The little brown-skinned youngsters were shouting, *Salaam, Mem Sahib ji, salaam!* We hastened to see our patient, and found her very ill with cholera. For some weeks there had been an epidemic of cholera in that section, and these Christians had been helping the people in the surrounding villages; and now this Christian woman was stricken with this dreadful disease herself.

Dr. Wesley opened her medicine case at once and got busy. I was helping her and trying to quiet the family. The first thing I knew the house was full of spectators, non-Christian. To see one of their own country-women a doctor, and a Christian at that, ministering to this sick woman was a strange thing to them. And of course they were interested in the white woman from the West.

After doing all we could for the sick woman the doctor told the husband to bring his wife to the hospital the next morning where she could receive proper and regular treatment. The husband told us that he could not get his wife to the hospital, as there were only two Christian families in the village, and the non-Christians would not dare touch the bed, as the woman was untouchable because she was a Christian. Think of it! During the epidemic these Christians had ministered to the sick and helped the villagers in every way possible; and now, in their own need, the villagers could not help them because they were untouchable! Such is the fruit of the caste idea of Hinduism. We told the husband to let us know next morning just how she was, and that if she were not better we would send out four Christian men from Bilaspur to help him; but fortunately the woman improved rapidly and did not have to be brought in.

We now made our way back to the road where the *tonga* was waiting for us. According to the courteous Indian custom, three or four men walked back to the road with us. On the way back we still had another tree to negotiate! The evangelist had brought a small kneading-board along in order to carry out a bright idea. He stood in the water, as he was barefooted and barelegged, stooped down and held the board firmly against the sloping trunk of that tree. What by holding to the tree and by some help from one of the men we managed to get around the tree; but I had to spoil it all by stumbling and falling into the water.

We pulled into the Bilaspur compound about dark, a fortunate thing for us, as we were muddy and untidy. But we were happy just the same, for we had been able to answer a call to service. Many such calls come to the mission hospitals. The only thing that will make the people of India ready and willing to serve and help each other is Jesus Christ, the Great Physician.

Who Wants to Adopt a Family?

ALL of the joy goes out of life for this little family of four when it is mentioned that they be placed in family homes where they would be separated.

In February, 1919, during that memorable epidemic, the father went away on the fourth and the mother followed on the fifth, leaving this little family of five—baby sister one day old, little Johnny two years old, Bill three, Marjory five and Roberta seven years of age. The baby sister being so frail it was thought best not to attempt to care for her with the group and the grandmother consented to keep her. These four have been with us since that time.

To one who watches the development of children from year to year, it seems to put too many days before sad eyes to have them remain without special love and care until they have grown up. They are exceptionally bright and attractive children but oh, they do so much want to be kept together. Will any community take the three? Little Johnny recently has gone into a home where we think he is going to be happy. Bill misses him, but if he could only be placed near his sisters there is a possibility he will be happy and grow up to be a very useful man to society.

We want you to solve this problem for the three little folks in the Christian Orphans' Home St. Louis, Missouri.

Experiences in a Plague Hospital

By A FAR WANDERER

IT was two hours before midnight. There was a distinct chill in the night air for it was well along in the month of October in an Indian city, which lies but a few miles south of the Tropic of Cancer. This city was having a recurring experience in a terrible scourge of bubonic plague. Contrary to the usual time of these visitations, this one had broken out in the rainy season, soon after the beginning of July. It had spread apace over the city until by October the daily death roll exceeded a hundred and for many days even a half more. Thousands had fled from the city, the poor into the surrounding fields and jungle lands, the more wealthy to distant villages and cities. Other thousands were still in the city, too poor to get away or trusting to fate, or unwilling from sheer love of things earthly to leave their places of abode and business.

A few days previous a meeting had been called to appeal for funds and volunteers to help in the alleviation of suffering among the plague stricken. Among those who gathered to hear were some who had come from far over land and sea, to give their lives in service to suffering humanity at the call of the Christ. What else could they do but respond to this call to volunteer in the service of the stricken in the city, even though they knew that there were mixed motives in the promotion of this task? So it turned out that night supervision of the adjacent plague hospital was taken over by a little group of students, who were in training for Christian service assisted by their two teachers. The night was divided into three watches. The teachers generally took the midnight watches. This was the loneliest part of the time in the hospital and the time also when most of the deaths occurred. The students had made a high resolve. But when it came to entering upon the task the fears, to which the flesh is heir, almost got the better of some. After the first night or two of watching they felt that the disease had laid its dread hand upon them and this word was tremblingly whispered among the rest of the group. It took more than one talk to dissipate this fear. But it passed. Meanwhile the supervision was maintained.

The writer's mind goes back to this first night on duty, typical of all the rest. When

the half-mile, stretching between home and plague hospital was about covered the two long barrack-like structures, made of plaited split bamboo, with their cluster of little thatched bamboo huts, reserved for the worst cases, came into sight. In the mellow light of the beautiful Indian moon and from the distance it all looked such a picture of peace. But I knew well that sorrow and suffering were there and plenty of work and anxiety for all who have a desire to help their fellows.

As I approached, a few dogs and a stray jackal skulked away into the shadows. Presently I came within earshot and the sounds of crying and suffering fell upon my ears. These were mingled with the voices of others directing the work or removing the body of one who had passed out into the Great Beyond. When I had learned the names and the duties of the helpers in the camp, and the medicines and treatments to be given, I took over the keys of the food and medicine chests, and began my rounds.

One of the barracks was for women. But there were no women to look after them save in the daytime when two French Catholic sisters sought as best they could to bring care and service. This first night one of these women patients passed away. We covered her face with her blanket and placed her in a grass hut provided for the purpose, until in the morning some of her caste people would come to take her body away to the place of burning. But the hut could not be made secure against a stray dog or wandering jackal. So one of our tasks that night was to do sentry duty not only along the whole line of huts and in the two barracks but also by the house of the dead.

One thing I learned the very first night of watching was that one had to keep a sharp lookout where helpers were in charge of the most serious cases lest they should fall asleep and neglect their patients. It ought to be stated that none of these were volunteer workers. The doctors had complained that patients had died because of inattention especially in the night. The night supervision was given into our charge for they paid Christianity the compliment of stating that they had confidence that if our little group would take over this responsibility the patients would be given their food and nourishment through the night as directed by the doctors and Indian *hakims* and *Vaids*, the latter are the names for the doctors who follow the indigenous Mohammedan and Hindu medical systems in practicing.

The task performed was small in comparison with the need. Yet, it helped to restore the lives of not a few and at least to cheer the closing hours of others by some little touch of human kindness. It also put something of Christianity in terms of tenderness and brotherly love into the midst of the suffering and toil of those weeks. It gave to the little group that toiled the ability to understand better perhaps that great heart of compassion which Jesus had as he went about among the maimed, the halt and the blind, and brought back to spiritual wholeness those who were soiled by sin and by the passions of the human heart. All who would work helpfully and in deep sincerity among their fellows need to have hearts to feel something of the weight of sin and suffering, common to the life of man. An experience such as this cannot but bring one back from it richer in the resources of the inner spirit and richer in human sympathy.

The All-Canada Conference at Winnipeg

By REUBEN BUTCHART

IN May, 1922, representatives of practically all the churches in the nine provinces in Canada met at the Ontario convention and organized an association called the All-Canada Movement, for the purpose of unifying and magnifying the work of the Disciples. Another Dominion conference was designated for 1924, but owing to the things accomplished and the need of new plans being formulated, the continuation committee of the association held what was practically another conference at Winnipeg, June 23-25, 1923. This meeting was held in conjunction with the Manitoba annual convention. It was presided over by the chairman, the veteran layman leader of Canada, George H. Stewart, to whose vision and energy the Disciples of Christ in Canada owe most in this movement. The following members and delegates from a distance were present: John Stuart Mill, secretary-treasurer, Toronto; Mrs. M. V. Romig, woman's secretary, Winnipeg; R. George Quiggin, Toronto; Mr. and Mrs. Amos Tovell, Guelph; Reuben Butchart, Toronto; John H. Wells, Regina; W. G. Kitchen, Saskatoon; Mrs. Affra B. Anderson and Robert M. Hopkins, St. Louis, Missouri. On account of great distances no maritime province members of the committee were present, but for purposes of counsel the sessions were considerably swelled by the presence of valued local leaders.

The first session was devoted to reports of the officers of the committee, and they were all such as evoked the enthusiasm of those present. John Stuart Mill, All-Canada secretary, reported first year's receipts of $3,183.14, with a balance on hand of $84.81, thus realizing almost the full financial objective of the various provinces. His report of personal activities was also impressive, in miles traversed, in service of the Canadian churches in every province, which included conferences, leadership, schools, evangelistic meetings and the practical creation of a new church at Lethbridge, Alberta. On the woman's activity side this report was supported strongly by that of Mrs. M. V. Romig, who untiringly had given herself to the task of visiting, inspiring and leading the women in woman's missionary society organizations. There were reported 104 societies with membership of 2,277 and receipts $6,616. Twenty-five new societies were reported, fifteen of which Mrs. Romig organized.

Reuben Butchart, editor of *The Canadian Disciple* and manager of the headquarters publications at Toronto, told the conference of the establishment of the new journal and headquarters. The journal has received great acceptance in every

At the Home of Mr. and Mrs. George H. Stewart

At the left is a group in attendance at the All-Canada Conference at Winnipeg. They are, left to right: Mrs. Kilgour, Jesse Bader, John H. Wells, Mrs. Stewart, W. G. Kitchen, R. Butchart, G. H. Stewart, Mrs. Tovell, J. S. Mill, A. Tovell, Mr. Martin, R. M. Hopkins, R. G. Quiggin, Mrs. Anderson.

Snapped at Yellow Grass

At the right is the Saskatchewan provincial convention which met this year in June at Yellow Grass. There are four churches in the Province and each has a pastor: Saskatoon, W. G. Kitchen; Regina, John H. Wells; Milestone, S. A. Middleton; Yellow Grass, J. H. Clark. The Milestone Church is second in the entire brotherhood in per capita giving to missions, giving last year $25.29 per member. In the last three years the work in this province has grown rapidly. These churches of the Canadian "prairies" are wide-awake, the members attend conventions and stay until the last session.

province and shows a substantial financial basis, with a gain in circulation of about 25%. This journal is the successor of two local journals and is the first national religious paper of Canadian Disciples. As such it is proving to be a real bond of unity and method of expanding the new interest of Canadians aroused by the movement for an all-Canadian advance.

In this brief sketch only outlines can be suggested of what was planned by this Canadian convention. One of its aims is cooperation, with attempts at solving the ministerial shortage which appears in all parts of Canada. Ontario Disciples have, in the possession of considerable funds and new enthusiasm, done some planning for the opening of an educational effort at Toronto, where for two sessions a lectureship has already been in operation, under the association of McMaster University, by R. George Quiggin. In Saskatoon, Saskatchewan, as reported by Secretary Kitchen, there is a possibility of creating a Bible Chair; and the eastern provinces will be assisted in every possible way to create a training school.

Probably the most impressive moment of the conference was when a decision was reached, with unanimity, to approach the United Church of Canada with a view to the discussion of a form of permanent unity in harmony with Scripture. The recent decision of the Presbyterian Assembly of Canada to enter the United Church, has created the opportunity which the Disciples needed. Brethren Amos Tovell, Guelph; George Quiggin, Toronto, and Hugh B. Kilgour, Winnipeg, were responsible for presentation of the following resolution:

"This conference of Canadian Disciples of Christ, meeting in Winnipeg June, 1923, desires to congratulate the joint committee on union of the Presbyterian, Methodist and Congregational churches in Canada on the recent action of the Presbyterian assembly at Port Arthur, by which the Presbyterian church in Canada was finally committed to an act of union. We desire also, as a people whose historic aim for over 100 years has been to realize the prayer of our Lord in John 17, for union of his people, to express our heartfelt sympathy with your aim of securing a united Church of Christ in Canada.

"While numerically weak in Canada, we represent a communion of phenomenal growth throughout the world. We modestly, but confidently affirm that we have a contribution to make toward the principle and methods by which union ought to be realized; that is, the reference of all disputed questions of faith, order and policy to the authority of the Word of God.

"We would welcome the invitation to a conference with the committee on union of the proposed uniting churches on the methods by which permanent union in harmony with the authority of the Scriptures may be realized."

This resolution received the hearty endorsement of the Manitoba convention, the Saskatchewan and Alberta conventions, and it will in turn be presented to Maritime province and Prince Edward Island conventions for acceptance.

Go-Away-to-College Day

By G. I. HOOVER

PERHAPS the most significant and outstanding event marking the close of the vacation season and the beginning of the work of the autumn is the opening of the schools and colleges. This means for many young people the leaving of home and church for the first time. It means the returning of many, already matriculated, to continue their studies. Under the leadership of the Board of Education there has been set apart a day which is regularly observed by many of our churches to memorialize this event. It is called "Go-Away-to-College Sunday," and is observed the second Sunday in September, or upon an earlier Sunday if more convenient. The fundamental purpose in the observance of the day is to bring to the attention of the church the young people who are going to college and to inculcate a desire in other young people to seek training which the college can give. The day likewise offers a strategic opportunity for emphasizing the necessity of a well trained leadership for the local church and the great enterprises of the Kingdom of God. It also offers a splendid opportunity for calling attention to the work of our colleges and the service they are rendering in behalf of the cause of Christ. It is pertinent to point out the advantages to be gained from attendance upon the schools of the church. Attention should also be called to the facilities for biblical instruction and religious oversight in connection with many of the tax-supported institutions to which large numbers of our young people will go. With thorough preparation "Go-Away-to-College-Day" may be made one of the happiest, most meaningful and serviceable in the calendar of the church year. We submit herewith statements from two of our most successful ministers as to the observance of the day in the churches which they serve.

Last Year's Program

We observe "Go-to-College Sunday" each autumn, generally the second Sunday of September. Last year we had thirty-nine young people in colleges and universities. Seventeen of the number were students at Hiram. We will have a larger number this year. The program last year was as follows:

Scripture Reading: Victor Hasselquist, of Ohio State University.

Prayer: W. H. McKinney, a senior in Bethany College.

Violin Solo: Leslie Lawrence, of Western Reserve Medical College.

Original Poem: *The College Post Office*, by Helen Welshimer, a senior in Hiram College.

Address: *The Joys of College Life*, Harold Andrews, a senior in Oberlin College.

Address: *Preparing for the Future*, James Emsley, of Ohio Northern University Law School.

Address: *If I were Going to College Again*, Herbert Blue, an alumnus of Hiram College and a teacher in Central High School, Canton.

Address: *The Value of College Discipline*, John K. Baxter, an alumnus of Hiram College and for many years superintendent of Canton public schools.

The students were seated on the platform. We make a great day of this each year and believe it has much to do in leading the young people of the church to have a desire to receive a college education. P. H. WELSHIMER.

Canton, Ohio.

Educating for Leadership

The great army of high school students constitutes the leadership of tomorrow in every walk of life. It is a mighty

Dedicating the New Church at Lethbridge, Alberta, Canada

A high day in the history of Disciples in Lethbridge, especially with the two families who formed the nucleus of the work there. John S. Mill, All-Canadian field secretary, secured the cooperation of the local congregation with the United Christian Missionary Society, which resulted in the erection of this neat bungalow church on one of the best location in the city. Burton Davies, of Calgary, preached the dedicatory sermon.

stream of humanity which is destined to furnish the future power for the mill of human progress. It is likewise frequently the most neglected group in the church educationally. No church office is complete without an analytical knowledge of this group, including home influences, educational ideals and encouragement, economic conditions and such other data as will afford a basis for educational direction. The minimum of such record would seem to be:

Name .....
Address .....
Age .....
Year of High School Graduation.....
Expect to go to College ( )Yes, ( )No .....
Choice of College if Any .....
Life Work Aspirations.....
Remarks .....

Besides the necessary educational slant which every well balanced church program normally provides, there are several periods of the year which afford excellent opportunity for special emphasis. Some time toward Easter when the more serious and thoughtful spell is on, an educational banquet for the high school group and church leaders interested in the education of young people, has been found to be effective. A program of college songs and yells and an educational address by some outstanding person who can speak inspirationally about the challenge of life, makes a directive contribution to the thought trend of this group. The last banquet at First Christian Church, Springfield, with an attendance of one hundred including guests from two neighboring churches, was presided over by an alumnus of Eureka College and was addressed by S. E. Fisher of the University Place Church, Champaign, Illinois.

Another psychological time for special emphasis is about the middle of June when the college group has returned home and the high schools have closed. This provides a setting for the minister to deliver an annual message to the young people and their parents in the interest of Christian education. Then in September when these groups, to the extent of almost one-half million young men and women throughout the land, are about to find their way to the higher institutions of their choice, the "Go-to-College" service finds a logical place in the calendar. A recent program of First Church included the following brief educational messages:

The Greater Responsibilities of This Generation.
Woman's Place in Human Progress.
Why I Expect to go to College.
The Need of Religion in Education.
Utilizing the Shreds and Patches of Time at Home.

The products of some such program from year to year are bound to be worth-while, though the attendance may not always be large or the immediate results apparent. But it will develop an educational spirit and consciousness in the congregation, the results of which cannot be measured.

Someone is bound to catch the educational contagion. The writer recalls a fine type of girl past her middle teens who, after attending two "Go-to-College" services, absented herself from the third. Upon inquiry she said, "I never can carry out my college ambitions, so rather than to be all wrought up, and then to be disappointed in not carrying out my desires, I chose to stay at home." Within a short time her home circumstances so shaped themselves as to enable her to enter college. She later became one of the most capable and valuable pastoral helpers with whom the writer has ever been associated.

This inspirational work followed up by the granting of scholarships to worthy and promising young people is also bound to be productive of Christian leadership. Again, the writer remembers distinctly a young man who, after having had his educational ambitions aroused, was afforded a scholarship for one year in one of our Christian colleges. There he caught a vision of service and is today one of the most effective workers on the foreign field.

Besides this, it affords opportunity for the church to stimulate studious habits among the young people who may never enter college, by pointing out to them the possible accomplishments through study during the hours of unemployment which are so frequently squandered.

Thus the church, which from the beginning has given to education a Christian philosophy of life, first through parental instruction in the early years of Christianity, then through cathedral schools and finally through the establishing of colleges and universities, may continue to render this large and basic service and assist in molding the educational ideals of tomorrow. At the same time, year by year, it will be receiving back into its own constituency men and women who will be prepared for the most effective kind of lay leadership. Furthermore, it will give to great hosts of young men and women the opportunity of having their lives touched by a type of Christian education which in many instances will result in recruits for the ministry and the mission field. If the kingdom is to have the intelligent leadership which it demands, if it is to have a leadership with spiritual insight, it will come, not by chance, but by the local church putting into its calendar some kind of program which will both stimulate and direct the education of its youth.

WILLIAM F. ROTHENBURGER.
Springfield, Illinois.

Paying Big Dividends

DR. G. L. HAGMAN, in charge of the Nantungchow hospital, writes of gifts recently made to the hospital, and the healing which these gifts have brought to Nantungchow. The donors, whose liberality is not for advertisement, add, "We feel that this investment is paying big dividends."

"For some time I have been planning to write you how useful our X-Ray service in the Nantungchow Christian Hospital is proving to be. I have been wanting to express again our gratitude to you for providing us with this excellent equipment. I have just heard through the China Medical Board that you are providing another $500 for the purchase of additional X-Ray apparatus. This gift makes available a like sum for the same purpose from the Rockefeller Foundation for which we have already received a check. This $1,000 will enable us to purchase a fluoroscope and an auto transformer control. The former is used to observe various organs while in motion; the latter is necessary because of the great fluctuation in our Chinese city current which is available only at night. It will not only enable us to take more uniform pictures but will provide a means of doing some forms of X-Ray treatment for certain diseases.

The original apparatus suffered damage in transit and there were numerous difficulties and delays in getting it installed. The repairs and installation could have been effected within a day or two in an American city but it is a different matter single-handed in an out-of-the-way Chinese city. We have been taking good X-Ray pictures for over a year and rejoice daily in the better surgical work we are able to do because of it. We have trained a Chinese assistant to make the X-Ray exposures and develop the films. This relieves me of the technical routine. The fees charged for X-Ray work more than cover the cost of operation.

During the summer of 1921 I took a six weeks' course in X-Ray work at the Medical College in Peking, which was exceedingly helpful. Recently I have taken a five weeks' course in surgery. This college ranks among the better medical schools of America. The courses offered to graduates are proving particularly helpful in keeping up with medical progress the missionary doctors who attend.

The following cases, with others, were in the hospital at one time:

A girl of eighteen whose parents wished to have her married but were unable to arrange a match because of the condition of her arm which had produced much pus for fourteen years. X-Ray showed that her upper arm had a piece of dead bone five inches long, surrounded by good bone. The X-Ray showed perfectly the exact extent and location of the disease and the proper place to operate. The operation delivered the girl from her misery.

Another girl of fifteen for seven years had the same disease of the long thigh bone. She has almost recovered from the operation.

A man of twenty-five years subjected to X-Ray showed dead bone almost from the hip joint to the knee. At operation an incision fifteen inches long was made, leaving only a small bridge of good bone. It will take him two months to grow enough new bone to bear his weight.

A man smuggling salt was struck on the arm with a gun by a soldier; result, a bad fracture. He was a large man with very large muscles. The arm was set in a position which from the outside seemed very good but later X-Ray showed very poor position. Two further attempts were made until the X-Ray showed the bones to be in accurate position. He will now have good use of his arm when the bone unites."

Mealtime at the Mid-India Students' Camp

"Harda 1922"

By L. K. SHAH

Young people's conferences are not peculiar to America. This one in India is described by a college graduate who has just finished his first year as a teacher in our high school in Harda.

LOOK Ahead! This suggests the question of the disciples, "Lord, how is it that thou wilt manifest thyself to us?" He has manifested himself unto us in a wonderful way at this memorable gathering of the Christian boys of part of the Central Provinces, Central India and Rajputana. And we are to look ahead for the results. We were brought face to face with the great realities of life. Need one ask more? We passed resolutions and made new determinations to be Christlike. Will the coming days reveal the true power of the friendships made with Christ during the camp days?

The Mid-India Students' Camp at Harda was a unique one. The object of the camp was to get together students from different places and spend a few days at some quiet place where they, with some senior friends and teachers, could live together, sleep together, and, in short, have everything in common, to help them to see something of what a normal Christian life ought to be, a combination of fellowship, prayer and serious thought with healthy fun, where they could see the unity of the Christian community, hear the call to service and consecrate themselves to their Master's service in this land. "Unless they are consecrated they are not worthy to touch the great task that lies before them." "Alone with God" must be the secret of their service.

Through each crowded day of the camp came this clear call of invitation to the "Kingdom of God", and as I looked on those picked students, the jolly group of Ajmeries, men of Indore in their scores, a large contingent from Rasalpura, a smaller party from Hoshangoad, not to mention those of Harda, making altogether a group of 64, I felt that the Christian students of India do indeed mean business, and that they are realizing their unity as members of one great church and nation. It is probably the most hopeful thing in the modern world, this awakening of the world's students to the claims of Christ.

Several vivid impressions of "Harda camp" stand out in my memory; the ideal location of the camp in a shady mango grove on the bank of a small river; the venerable old figure of Prof. Johory, commanding yet sympathetic, jolly and lively; the striking personality of our camp chairman, G. W. Maw, full of spiritual vigor; the popular "camp fire" director, J. Ross, who was in charge of the informal concerts which were such an enjoyable item of the camp life; the clear call for more laborers in the vineyard; the friendships made in Christ during the camp days; these impressions are already imbedded in our memories, not to be easily forgotten. We will never forget the football match, in which Central India beat Central Provinces, but the latter had their revenge at hockey. Besides these matches, we were treated to a demonstration of baseball. Other free time was devoted to volley ball and badminton.

The program moved to the turn of the watch and the ring of the iron rail suspended from a tree. After rising, first place was given to the morning watch, which was followed by *chota hazri* (morning tea). At 8 o'clock, the camp committee met for a short time of prayer and consultation and at 9 o'clock the boys gathered for a lecture on different aspects of the Kingdom of God. At 10:30 breakfast was served, consisting of rice and curry. What a relief to see the only dinner equipment, a plate and a cup! From breakfast to 2:30 the usual round of volley ball, badminton and a number of small games, engaged the attention of everybody. After tiffin they entered athletics of every kind and occasionally there was a match with a mixed team from amongst the campers.

The gong at 6:30 called the boys again for the evening lecture. Dinner was served at 7:00 followed by an evening of fun, different groups providing the program which was filled with songs, yells, stunts, speeches, etc., and it closed with a brief time of religious songs and an evening prayer.

From the standpoint of both the boys and the leaders, it was seen that the camp has a mission in the years to come. The most thoughtful and stimulating messages on the claims of Christ, the church, and India's need, awoke us all to a sense of our responsibilities. We caught the dynamic of power and service. May the inspiration of our united play and united worship lead to a complete dedication to the service of the King for the spread of his kingdom! The realization of the unity, of the hearing of the call and the need of consecration, will now be symbolized by living, active workers. The possibilities of the camp are beyond imagination; there is nothing which it may not do for India and the church.

We were made to realize that we were bound to fail in our highest usefulness unless we are permeated through and through with the spirit of prayer. "The heart of the Eternal is most wonderfully kind," and our prayers should be the means of opening our hearts to his and of uniting all the energies of our spirits with his. Do we not need to pray the prayer of George Fox, "I prayed the Lord that he

Boy Scouts' Camp at Singajee Fair

would baptize my heart into a sense of the conditions of all men." Let us remember that right prayer involves breadth of sympathy as well as intense aspiration. The infinite love of God demands a world-wide sphere and it is into fellowship with that infinite love we enter by means of prayer.

Let us then in all humility and earnestness, give ourselves to intercession for the educational work in these provinces, recognizing that by praying we enter into a covenant with God to help us do all that he shall show us for the carrying out of his will.

To many of us "Harda, 1922" might appear to be a thing of the past. Let us realize that the end of the camp is but the beginning of a great mission: "Christ is the end, for Christ was the beginning, Christ the beginning—the end is for Christ."

College Girls and Their Neighbors in China

By SWEN DJI-SHUH

Miss Swen belongs to the first class graduating from our school in Luchowfu, and is the first young woman from that city of 70,000 to receive a B.A. degree.

ALTHOUGH we, Ginling girls, are very busy about our college work, we are still trying our best to help our neighbors in various ways. These are our purposes in helping our neighbors. First, we want to give our neighbors a better way of living. Second, we want our neighbors to know Jesus Christ better. The things that we are trying to do for our neighbors are discussed in the following paragraphs.

First I will take up the subject of our Sunday school. The Sunday school was started in Ginling in 1915. When these first Ginling students came to Ginling, they saw that our neighbors, especially the children were in a very bad condition both physically and spiritually and so they started a Sunday school to meet those children's immediate needs. Although our Sunday school is quite young, it is growing very rapidly. Sometimes we have more children than we expect to have, so the seats provided are not enough for them. Usually we have about sixty children. There are also many student volunteers added to our circle to help in our work.

This year we have eight student volunteers who are our Sunday school teachers. Besides these, we have one student elected by all the members of our Y. W. C. A. to take charge of our Sunday school. Two of the eight student volunteers are responsible for teaching the Sunday school children music, one is responsible for teaching games and the other five are responsible for teaching Bible stories. Every other week, the Sunday school teachers have a meeting to discuss our Sunday school program for the coming Sunday and to suggest some methods for the improvement of the Sunday school. After the meeting, the chairman gives the teachers some lessons to prepare for the coming Sunday.

Our Sunday school is held on each Sunday afternoon from two to three o'clock. First the children have a singing class, in which they learn some new song and review some of the old songs. After singing, the chairman teaches the children to pray in simple and plain words. After the prayer, the chairman gives a simple talk on some of the hygienic subjects. The purpose of this kind of teaching is to teach the children to be clean, neat and obedient to their parents. Then we have classes divided. The teacher of each class is responsible for developing the children's interest in their Sunday school work and for training the children to be good Chinese citizens in the future. After this some closing song will be sung, and the children are asked to play games.

Each year we have two special meetings held for our Sunday school children. One is held on Christmas and the other is held at Easter. Special music, lectures, and gifts will be given at these two festivals. All the Ginling girls are very generous in helping poor children at Christmas and at Easter. They either give their money to prepare gifts for the children or devote their time to prepare lectures and music for them. The result of our Sunday school is remarkable. Usually these children around our college are dirty and ignorant. After they attend our Sunday school, they change gradually. They do not want to be dirty and disorderly again. They want to be obedient children to their parents and to their elders. Many of our Sunday school children can repeat the Lord's prayer, recite some of the Bible verses and sing songs. Five of the Sunday school children became our Day School pupils. As a whole the Sunday school children are improving in every line very rapidly.

The second topic that I want to take up is the women's meeting. This association was also started in 1915. The fundamental purpose of the women's meeting is to draw those Chinese women who have never heard Christianity before to Jesus Christ. It is held on every Sunday afternoon from three to four. We have one student elected to take charge of the women's meeting. Beside this, we have two student volunteers to call upon women around our college every Sunday afternoon, before the meeting is held, because Chinese women are usually busy about their domestic business and forget to come to the women's meeting and two students stay at home for teaching the women. On the average, we have more than ten women attending our meeting. We divide the women into two classes. Those who do not know any characters are put in one class and those who know some characters (letters) in another class. From three to three-thirty, we have a general meeting for all the women. Songs, Bible verses and prayer are given at this time. From three-thirty to four we have classes divided. The teacher of each class is asked to be responsible for teaching something connected with Jesus' principles either from the Bible or from some Bible story book. There are two women who are very much interested in studying the Bible. They are studying the New Testament now. One of them has become a church member. After the meeting the chairman has a short personal talk with some of the women. In this way we can find out our neighbors' difficulties and needs and then we can help them more.

The result of the women's meeting is also good. The women around Ginling College are greatly changed in attitude toward Christianity. Several years ago, they did not welcome Ginling girls at all, because they thought that the Ginling girls would preach the foreign doctrine to them. But now the women realize that our Ginling girls are trying to help them by improving their ways of living and by feeding them spiritual food.

The third thing that Ginling girls are trying to do is to teach Sunday school in certain well-known Chinese families, because women of this kind of family are not allowed to go out. Last year, a group

Academic Procession at a Ginling College Commencement, Nanking, China

of Ginling girls started a Sunday school in an official's family. The wife and the daughters of this family heartily welcomed our Ginling girls. But soon the family was removed to some other place and the movement was stopped. Now we are planning to start a Sunday school in some other family.

The fourth thing that we are trying to do to help our neighbors is to start a Sunday school in a private school, which has no connection with the church at all. This private school is very near Ginling College. The principal of this school does not welcome our Ginling girls because he is afraid that the parents of his pupils will blame him. But the pupils like to hear from us very much. We hope that through God's help we can accomplish some good in this school.

These are the things that Ginling girls are trying to do to help their neighbors. We hope that you foreign sisters will pray for us, so that we can succeed in our work.

A Youthful Mayor

As His Pastor Knows Him

By E. E. MOORMAN

TO win considerable success in a business way, to be elected mayor of a growing city of 12,000 population, and to be counted a leading citizen, is no small achievement for a youth of twenty-four. Such, however, is the record of Robert L. Keene of Frankfort, Indiana.

"Bob" Keene has grown up in the church and is one of the finest examples of the sort of manhood that can be produced by the combination of a Christian home and the church. Since boyhood he has been active in the Bible school and Christian Endeavor and other young people's activities connected with the church life of the First Christian Church of Frankfort. He is now a teacher of a class of boys in the Bible school and it goes without saying that the "Mayor's Class" is one of the largest and livest classes of boys in the city.

When he was elected mayor of Frankfort in November, 1921, all sorts of predictions were made as to the record he would make and the kind of mayor he would be. Even some of his closest friends feared that his youth and inexperience in public life would be taken advantage of by the worst element in the community and his administration wrecked before he had a fair chance to show what was in him. Would he have the backbone to withstand such subtle assaults as this element would make? Would he be "hard boiled" enough to hold his own against the influences that would seek to use him? Strange to say these dreaded influences have been afraid of the mayor. These influences do not know how to approach a man who looks honest and is honest and does not have the knack of holding a cigar in his mouth at a rakish angle or any other angle. From the first he has been an enigma to our worst citizens. His very cleanness of life, honesty of purpose and Christian manhood have protected him.

He assumed office faced by some very serious problems. The foundation of a new city light and power plant had been laid and contracts let for the completion of the building. The city was bonded to the limit and yet $75,000 was needed to pay for the structure. The building is completed today and the plant in operation and the intricate piece of financing is one that the youthful mayor might point to with pride. But he is more proud of something else. It is good to see his eyes snap as he says "I take most pride in my police force." It is certainly the best police force Frankfort has ever had. We were overrun with bootleggers. They have now taken to cover. There have been thirty-six convictions on this one charge alone since January 1, 1922. The police force is no less proud of their mayor.

His Honor, the Mayor

As his pastor, I was more concerned about the effect the position would have upon him than I was about what should be accomplished in our city's life through his regime. It seemed such a pity to throw a youth of high ideals and clean, Christian life into a position involving so many points of contact with human nature at its worst. I was not the only one concerned. Our elders often talked about it and made it a matter of prayer. We feared he would lose his optimistic faith in people, which was such a lovable side of his character. We were fearful that his experiences would dull his devotion to the church because his position perhaps affords the best opportunity for observing how inconsistent many prominent church members can be when they want something from the city government. Many times the most crooked deals suggested to the mayor of a city such as ours come from those who are rather prominent in church work. We were fearful that he would become as hard as nails and cold and reserved and skeptical. Either that, or get caught in a corner somehow through inexperience and lower his ideals and make some blunder that would be set upon by the opposition.

Our fears were unfounded. None of these things happened. He is the same happy, optimistic, friendly Bob. He can say "no" with a snap that leaves no argument where a principle is involved but he has not grown hard. There is no evasion in his eye, nothing to cover up or conceal in his countenance. He has not been harmed but rather strengthened by his experience and has manifested an ability that has surprised us all. On the other hand the city has immensely benefited by his administration. He has given ideals to the city's life.

It should give church workers greater confidence to know that the Christian character of our youth developed in Bible school, Endeavor and other church activities will stand the test when thrown into the crucible of responsible life.

The Younger Generation at Service

Miss Mary Knothe

What can be done in part time service by consecrated young Christians? In the Tonawanda Church of Christ the work of Miss Mary Knothe stands out. Early training held many advantages for her. From infancy she has been given a love for the Father through the teachings of the Word, both at home and in the Bible school. Her name was one of the first to be placed on the cradle roll.

Graduating from high school at the age of sixteen, Miss Knothe accepted a position as secretary in one department of the Rand Company. At the same age she began her work in the Bible school as teacher of a class of little girls. The little girls have grown to be big girls now, and she is still teaching, guiding, and directing them. Nine out of the class of twelve have become Christians.

When the Junior Endeavor society was formed, Miss Knothe was assistant superintendent for two years. The three years following she acted as superintendent. Later her services in the Christian Endeavor society were required and she served there as president two years. She was also first president of the mission circle, holding that office two years. At present, she is treasurer of the church building fund committee, no easy position to fill, as a great deal of time is needed for the work.

Into whatever field of service Miss Knothe enters, results quickly follow, because she puts herself into the work. While giving the greater part of the day to her employer, much of the remaining part is given to her Master. What she is accomplishing in her young life is being accomplished by many other consecrated young Christians.—Mary Cutter.

Wayne Holeman

The Rocklane Christian Church, Johnson County, Indiana, is a rural church of approximately 235 members and a Sunday school averaging about 150 in attendance. This church has caught a new vision the past seven months and gives promise of developing into a strong community church.

It is hard to single out individuals, but conspicuous among the young people of this church is Wayne Holeman, a versatile enterprising young man of twenty-four, who is behind every good work in which the church and Sunday school are engaged.

Mr. Holeman united with the Hurricane Community Church at the age of sixteen and three years later became identified with our church at Rocklane. He spent three years in Franklin College, and during the last year taught in the local high school. Busy as a teacher, Mr. Holeman has ever been ready, and has found time to serve loyally and effectively in the orchestra and choir; as a teacher of a young men's class, until elected to the superintendency of the Sunday school, and as one of the deacons of the church. He has been prominent in the social activities of the church and has won many friends on all sides.

When our young people once learn the joy and value of consecrated Christian service it will not only mean added power to the church, but will develop within our youth those sterling qualities and moral virtues of which our country is so much in need today. Think what would happen to the spiritual life of America, and the world, if those who call themselves Christian would only consecrate their talents to the service of Jesus Christ. Imagine how it would multiply and put vigor into the work and preaching of the pastors.—I J. Kerrick.

Get Yourself a Missionary

By MRS. J. D. KERFOOT

Vice-president of the Uniontown, Pennsylvania, mission Circle of which she writes.

YOU would travel many a day before you found a circle as interested in missions as ours. However, it was not always so. We had our meetings and programs, to be sure, but there was lacking that enthusiasm and friendliness that every really good missionary society must have. And the secret of the whole thing is this: One of our circle members decided, all without one bit of encouragement from anybody, to become a missionary. She was away at college, and it was quite a while before we found it out. At first we took it very calmly, then after a little it began to dawn upon us that that timid little member of ours would be out there some place representing us, that she would be our very own missionary.

Then we realized that money would be needed and that she would need equipment. But where it was to come from, or how she was to be made ready to go, we had not the least idea. As luck would have it, our new president was a veritable wonder at planning ways and means; and not only that, but she knew just exactly how to get the thing done that she had planned.

One month the committee she appointed had a rummage sale, not a little one-horse affair, but one big enough to fill the whole basement of the church. Whenever we circle girls talk of rummage sales we think immediately of that first one; how the half of us had never seen one, and how scared we were when the doors were opened and a class of people such as we had never been among before came bursting in, yelling and shoving each other; and how the things began to disappear, and we knew they were not being sold, either! And how we sold a roll of perfectly good church carpet for seventy-five cents, and when the sale was discovered we had to run after the customer and coax her to sell it back! Such things as these cannot be easily forgotten, —but anyway, we made a hundred and thirty-seven dollars on that one rummage sale. Then we would have a food sale. Next time it would be a cake sale or a candy sale, at all of which we worked hard and made lots of money.

Now these big affairs, as has been said, were planned by committees appointed for the occasion. But during the month when we were not working on "big things" we were busy earning money in our own individual ways. One of us made and sold to her own friends, dolls, cats, dolls' clothes, etc. Another did tatting and another made artificial flowers to sell. Some baked cakes or bread or rolls. Another member knitted dolls' sweaters and caps. One sold her old gold, another garden produce and another her outgrown clothes. Someone else did her own laundry work and turned in the money it would have cost her.

So, by divers ways our money came in. We were surprised to know what we had done. Here we had raised enough money to put a missionary in the field, all in a year's time.

But raising money is not all we have been doing. The very best result from this hard work is the intense interest in missions and missionaries everywhere that it has aroused. Missionaries are real people to us now, not fictitious characters one reads about. Our programs are more interesting than we thought missionary programs could be. It is one thing to read or talk in a half-hearted way about some lone person in a far away land carrying the gospel to the heathen, when you know very little about him and care less; and quite another, when you have a missionary of your own. We have been made to realize by experience, that all missionaries have to do a great deal by way of preparation, perhaps years in school or hospital. They have to have a certain amount of equipment and leave behind opportunities, family and church.

We are looking forward to a big year. If we have accomplished so much in the year just past, when we were unaware of our capabilities, who knows what we may be able to do next year? Our dear member, Ruth Leslie, will be in Aguascalientes, Mexico, and we are not going to forget her. We will help take care of her as our own living link. Then the Jubilee is coming, to which we are anxious to subscribe.

So, if you have a circle that is a little slow or uninterested, our advice to you is to get yourself a missionary. By the time you have her ready to go to her field, you will have an interest and enthusiasm among yourselves that will put new life not only into your circle, but into your church and community.

Russian Refugees in Manchuria

By A. WALDIE HOLROYD

A graduate of Hiram College Mr. Holroyd is now serving as Y. M. C. A. secretary in Kirin, Manchuria.

I STOOD at my window one day early in January and saw one of the first groups of Russian refugees entering Kirin, after their long, cold journey across Manchuria. The thermometer outside our door registered twenty-six degrees below zero. By far the majority were women and children most of whom were huddled together on springless carts. The heads of the horses hung low. The slow, calculated pace of the men who walked, told of the miles of snow and ice over which they had trudged. For the most part the group appeared to be fairly well clad, but I was later to learn that many wore no underclothing whatsoever, and what appeared to be warm skirts and trousers, were in fact, made of light weight cotton materials. The group passed on and was lost beyond a turn in the road.

Before Christmas the first few refugees, about thirty in number, drifted into the city. A few weeks later these were followed by two of three hundred bringing word that several groups of five hundred and more were on the way from Yengi. Russians continued to pour in until at one time there were over 5,000 in the city.

Most of the refugees were soldiers of the White Army compelled to flee from Vladivostok to escape the Reds. The only way out was across Manchuria to Hunchun, Yengi and Kirin, the nearest railway point. The suffering of that journey of sixty days from Vladivostok to Kirin through the Manchurian Mountains, over roads that are mere trails, some in carts, some on foot, and in weather twenty-five to thirty-two degrees below zero, must have been intense. The parties traveled by day, starting at three or four o'clock in the morning and traveling until five or six and sometimes eight o'clock at night, with but an hour's halt in the middle of the day for a meal of millet, bread and water. On this trip the Chinese inns are few and far between and only large enough to care for the women and children, who were so crowded that sleep was almost impossible. The men were compelled to build [illegible]

and sleep on the frozen ground or in springless carts. Some who were sick when the journey began had to be left behind at small towns, other sick who continued the journey died on the way. New babes were born in the old dirty inns or on the wayside, and one out of two was born dead. One baby froze to death. Not a few of the men and women froze their limbs and hands and were placed in the hospital when they reached Kirin. Amputation was necessary in several cases.

At the beginning, the five foreign families of the city raised a small fund and gave of their own clothing to meet the first urgent need. When the numbers grew by the hundreds, the Red Cross sent Morgan Palmer, and a Russian Refugee Relief Committee (foreign) of Seoul, Korea, sent W. E. Shaw to investigate. The Seoul committee appropiated gold *Yen* 6,500 for the clothing and supplementary feeding of women and children. The Red Cross took the responsibility for the remainder of the work, which will amount to about Mex. $25,000. A relief committee was immediately organized, with Dr. James A. Greig, veteran missionary of the Irish Presbyterian Church, as chairman.

The Chinese authorities were paralyzed by this influx of foreigners and were slow to make provision for them. For weeks they received nothing but bread and hot water, and what little they could afford to buy. Pressure from the Red Cross and from the local committee brought some very much needed relief from the police authorities. Small stoves were set up, and twenty-five pounds of coal per stove provided each day. Forty pounds would be required to make the rooms even comfortable. The daily food allowance was increased to two pounds of bread and five Mexican cents for soldiers and their families while the officers received one and a half pounds of bread and ten cents. No provisions for bathing, nor for washing or delousing of clothing were made, but the chief of police has promised to give $225 toward the erection of three bath houses.

The living conditions of the refugees is bad. They are crowded into large barrack rooms, often men and women together without any privacy whatsoever. This was especially true in the Chinese inns. In the East Camp, where there are 2,281 refugees, one room ninety feet by fifteen feet contained 136 men, allowing each man a sleeping space one foot four inches wide! In three other rooms the same size there were 107, 112 and 118 respectively. The men sleep on board platforms about six feet wide and extending the full length of the room. In most of the rooms the patforms are on both sides of the room leaving an aisle about four or five feet wide between. The rooms had not been cleaned for months, and with windows and all cracks sealed tight to keep out the cold, the air was always foul. The Russians themselves had not had baths for months and crowded in as they were the inevitable happened. Four cases of typhus fever broke out in different camps at different times and due only to the efficient work of Dr. Greig and his associates was an epidemic checked.

The local committee first attempted to meet the medical needs of the refugees. Patients had been taken into the mission hospitals, baths given, clothing and underwear distributed until it was imperative that emergency hospitals be opened at once. A woman's hospital of twenty beds was the first to be opened and within a few days every bed was occupied by serious cases. A clinic was also opened to care for all the walking sick, both men and women. Attention was then turned to the establishment of a men's hospital. After considerable delay the Chinese have a building for this purpose and seven days later the men's hospital with seventy beds was opened. Russian doctors and nurses are in full charge of the medical work itself, and act under the instruction of the Red Cross medical committee. Dispensaries have now been opened in each of the three camps, relieving the strain upon the staff of the woman's hospital.

At the beginning a hundred bath tickets per day were given to the refugees for Chinese bath houses to tide over the time until more suitable arrangements could be made. Now three bath houses of the Russian type have been erected in the camps, permitting every refugee a bath once a week. The East Camp bath house is sufficiently large to bathe 300 persons per day. In this camp a large laundry has also been opened.

The Seoul committee made two shipments of clothing to the Kirin committee; the first of fifty-five cases of clothing for men, women, and children, besides hot water bottles, soap, toys, etc; the second of seventeen cases of infants' outfits. A sewing room was opened in the Y. M. C. A. Russian women from the camps came and sewed five hours a day, making underwear and hospital supplies. They received no wages but were provided with a fifteen-cent dinner.

More nourshing food for women and children has been needed from the beginning but until now we have been unable to make proper provision. The kitchen in the East Camp was opened February 1, with an allowance of ten cents per person, only women, and children over two years of age being included. Children under two receive a can of sweetened milk every five days. The soup kitchens in the South and West camps open today. Soup is now being served to 463 women and children besides a dozen or more old men, and milk is given to seventy children and to some of those who are sick.

In order to utilize the space and the warmth of the East Camp dining room a daily program of instruction and recreation has been arranged.

The library of two cases of books was donated by the Methodist Mission South, Harbin, and by the citizens of that city. Thus far no recreational facilities have been provided. Dr. J. H. Cray of the national committee of the Y. M. C. A., has sent outfits for five volley ball courts and a supply of rope rings, and as soon as the ground permits these courts will be made in each of the camps.

Many of the refugees are of the educated class. They are doctors, engineers, artists, professors and members of the clergy. Some of the women are also well educated and refined. Now they have no work or even a chance to work for they cannot compete with Chinese labor. They have lost their social position, and are practically exiles in a strange land. They are now almost entirely dependent upon the financial help and influence of the Americans and Europeans residing in China.

Yesterday a Russian colonel came to ask me to help him get some mail from the Japanese consulate. He had tried to get in several times but had been driven away by the guards at the gate. I went with him, and after explaining our visit to an attaché, I was admitted to a large, nicely furnished room, where I had tea with the consul and discussed with him the matter that brought me. The colonel sat in the anteroom and waited! Can you imagine an American colonel waiting on anyone, let alone a Y. M. C. A. secretary!

The relief measures now being carried on will not solve the problem. Very few of the refugees will be able to secure work sufficiently remunerative to enable them soon to leave the country. It is imperative therefore that the Chinese government or the American Red Cross in China, take steps toward the repatriation of all Russian refugees now in the country, or make some arrangements whereby they can return to a country where they are understood and where they can make a decent living.

Promenading in the Grounds of the Florida Christian Home, Jacksonville, Florida

My Life

By HANA KYOZUKA

This revelation of the heart of a Japanese girl is by a 1921 graduate from the high school department of the Margaret K. Long girls' school, now a student in the Bible Women's Training School.

MEMORIES of the past make our hearts very warm. We cannot help feeling happy and yearn for them. Now, as I look back at what I have done in eighteen years, it is very hard to suppress smiling.

At Ueno Park, one day, when it was growing dark, a young man was taking a stroll. He hung his head and was lost in thought. As he came to a bustling place, a man who was standing there gave him a tract. He looked at it. He began to read. Ah! What was written? Not long after that this man knew about Christ. He was our own dear father. He was about twenty-nine years old. The house of Kyozuka were priests. Our house was a temple. Many of our kinsmen also were earnest Buddhists. Father had to receive the persecution of the kinsmen. They laughed at our father violently. Even now they are not very friendly to our family. At first our mother also resisted father, but she was not so angry, and soon she became a Christian, and joined him in prayer and supplication.

About three years after that Kakichi, my little brother, went to sleep in death. My parents learned a great truth at that time. Father offered his family and his all to God. He rose to preach the word of God, and he has since served God to the best of his ability.

I was born in the thirty-seventh year of Meiji, 1904, at Ikuji Machi in Toyamaken. My birthday is August 31.

When I was eight, I entered primary school. I changed schools six times before I finished the fourth year. My grades were not so bad, and I was very well. After I graduated from the primary school, I entered Joshi Sei Gakuin, (Margaret K. Long Girls' School). This is all my school education. I am sure that Sunday school education and home training were more important than school education for me. I have no words to express my gratitude for I have been taught God by my elders since I can remember.

I have an intimate friend. Her name is Shige Iwasaki. I do not want to write about her too much. We pray and believe that our friendship must be no less true than that of Damon and Pythias or of Jonathan and David for each other. But now we have more tears than smiles for one another.

Spring! Some of my friends are dancing always in this joy. May this last for them a long time.

I have a strange friend. I love her with my heart above all other friends. I know she has flaws but I respect her very much. She is my teacher.

I like to look at the sky so that I have taken great interest in heavenly bodies. I have been told many stories about the stars, the moon and the sun. I also like to watch the clouds which move in the blue or the ashy-gray sky. I have been sensible always to the mystery in them. I also love flowers, mountains, pictures, music, writings, reading, church, family and friends. I dislike to embarrass others or to hate. These doings seem too cruel.

I am a Christian. I was baptized by a Mr. Tomijiro Hosogai on September 30, 1917, at Ushigome Church in the evening. That night a terrible storm arose, with flashes of lightning. Oh! It was terrible! But there was somehow serenity in my heart. I have attended Sunday school since I was about five or six years of age. I give glory to God in the highest.

I wish I may be a good servant of God. This is my hope. I want to become a Bible woman. I am a woman of insignificant character but I will try to do my best. I will try to make my life the strenuous life. I wish to live a real honest life.

High School Teaching in India

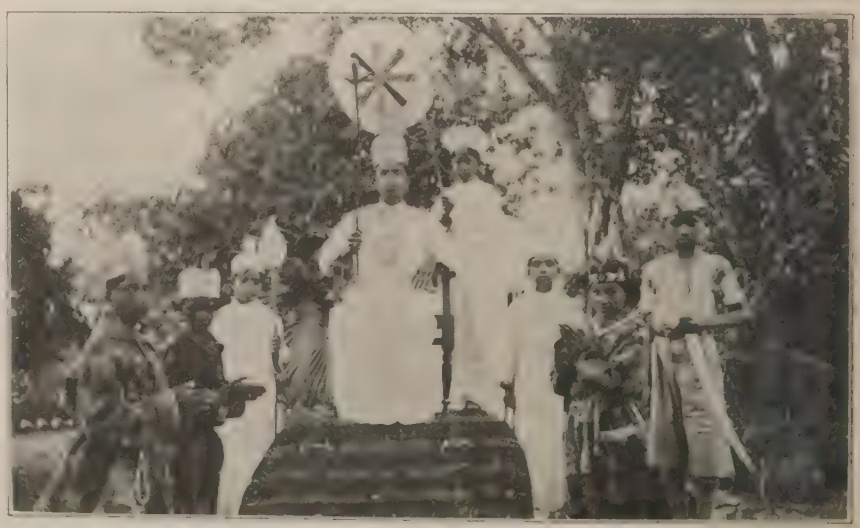
By K. L. POTEE

This letter came from Mr. Potee as he began his first year's work at Harda.

I HAVE been assigned to work in our high school in Harda. Heretofore there has been only one missionary in connection with the high school, primary and middle schools. Frank E. Harnar has been in charge for the last few years. With the erection of a new high school building and more complete equipment it seems to be the desire of the mission to put more emphasis on this kind of work. For at least two years there will be two missionaries in the school and we are hoping that the increase in results will justify a permanent increase in the missionary staff. In connection with the school I will teach Bible and history.

Results are fewer and farther between in a Brahman community such as Harda than they are in some other places where the lower castes are in the majority. Most of the boys in the school are from Mohammedan or Brahman homes. There is then a great responsibility, not alone because we are teaching boys who will some day be men, but also because we are teaching the very boys who will be the leaders in India. To instill in these boys the principles of right living and loving is to insure the future of the church of Christ in India..

I am also hoping that I may have time to play with the boys on the school grounds. I see in that as many possibilities for Christ as any work in the class room. At present the boys have gymnastic exercises and some drill. We are hoping to further organize their hours out of school and to encourage fellowship between the classes and castes. In America the games and contests of the grade and



The Christmas Pageant at the Harda Church
The king, his attendants and the three wise-men.

high schools has made the fair-mindedness and sportsmanship of the American public. The same means will bring the same results in India. The Indian boy has the capacity for these things. He has the physique and the sense of humor that will make a "good scout."

Another thing that we are hoping to encourage is a school spirit. This is sadly lacking not alone in our school but in all the schools of India. I have talked with several educational missionaries of other missions, and they say they can see the need of a school consciousness, but how to get it here in this country is a problem. The divisions into castes and religions and the consequent rivalry between them undermines most attempts to make them feel that they are one. More emphasis on the play hours of the boys will increase their feeling of friendliness toward the school and toward one another. The new building will give them a sense of pride and ownership which they have not had in the old and crowded quarters.

Ping Has a Caller

By LUCY KING DeMOSS

PING was waiting for the Girl-with-the-Silver-Pencil. Her black hair was smoothly shining and her face was like old, old ivory with rose glowing through. A beautiful amulet of jade hung from a black cord around her neck and the delicate embroidery on her straight little linen dress had a different look, somehow. Her smile was very dainty and sweet, as the Girl came through the door.

"You wish to see me, please?" she asked with charming politeness.

"If you will be so kind," said the Girl not to be outdone in courtesy. "I wanted to meet a real girl from the Orient and Miss Robertson sent me to you."

"I was born in China, it is true," said Ping, "but I have lived here since I was, oh, very small."

"And have you never gone back to China for a visit?" asked the Girl, refraining tactfully from putting a question as to her liking for America!

"No-o," and Ping's face was a little sad, "I am only an adopted child and my father, who is always good to me, would never, never think I might like to go back. Besides," with a glance around the room, where the pearl-inlaid tables shone in the light of the silk-covered chandeliers, "he needs me here."

"But you go to school, do you not?" asked the Girl, for Ping looked not more than twelve or thirteen.

"I did go," said Ping. "I should be in the second year of high school. But," hesitating, "they were not very kind of me—the boys and girls I mean. I cried a great deal because I could not go any longer."

"Surely," and the Girl's voice was full of sympathy, "they were not so unkind that you had to stay away from school!"

"Well," said Ping, "I think I could have overcome their feeling against me, but my father heard a boy call me a very ugly name, one day, and all the girls laughed when he said it. He grew angry and said never again should I be subjected to such treatment. I have been having private lessons and when I am ready for college, perhaps it will be all right. You think," wistfully, "I shall be acceptable in college, do you not?"

"My dear," said the Girl, "I hope very much you will not judge all American boys and girls by those who have so thoughtlessly hurt you. There are Chinese girls and young men in all our large colleges and there will be a welcome for you, I know."

"I have thought," said Ping, lowering her voice, confidentially, "many times, that if I had stayed in China I might now be in one of the Christian colleges for Chinese girls. My cousin, Li Ting, has written me that she is most happy in such a school. She is going to be a doctor. Perhaps I shall be a doctor, too, and if I do I should like above all things to go back to China and doctor the children in the city where I used to live. I think the Christian teachers must be very wonderful."

"Ping," said the Girl, "Christians are the same the world over. When you have forgotten and forgiven the unkindness of a few American boys and girls you will find fine Christian folks everywhere ready to help you. And don't forget you bring some pretty good things to America from your own country!"

"Oh, yes," laughed Ping, merrily, "the Americans like our tea and our preserved ginger. May I not give you some?" And she hurried away, returning soon with a ravishing tray on which were little cakes and preserved ginger and fragrant tea. "Do not think I am unhappy," she continued, "for I have made some friends who have been most kind to me. Just last week I promised to help in a class of Chinese boys, to teach them English. I wrote my cousin that I had found some Christians like those she writes about. But," shaking her head, "truly we had been here, living in many cities, for a great many years, before I met a Christian like the foreign teachers in China. Perhaps it just happened that way."

The Girl-with-a-Silver-Pencil rose to go. "I wonder," she said, "if you would not be willing to come to my house to meet a dozen or more high school girls just about your age, who would consider it a very special privilege to meet you?"

Ping's face was happy. "I could come, yes," she said. "Shall I not bring with me some Chinese candies for those girls?"

"Do," said the Girl, "and we will give you some American ice cream!"

The Girl was very thoughtful going down the street. She had lived in that city all the years of her life and never before had she given a thought to the little Chinese girl in the restaurant. On the next square she passed a Japanese gift shop.

"I wonder," she said to herself, "if there is a Japanese girl in there who is lonely and strange and would like to know some American girls and have some good times? Well, if there is, I am going to give them to her. Just because this isn't a coast city, where the people from the Orient come in such numbers that organized Christian work must be done, there is no excuse for not looking up those who may be living here. Ping shall be made to forget that any careless American boy ever called her "Chink" or whatever he did call her! There isn't any better thing for those girls of mine to do than to drive away the homesickness from her heart and make her know she doesn't have to go to China to meet a Christian!"

Program for Triangle Clubs

Theme—Building with Christ in Many Lands

October: MEETING THE ORIENTAL ON CHRISTIAN GROUND

1. Hymn: *Summer Suns are Glowing.*
2. Scripture Reading: *The World is Christ's.* 1 John 4:13-21; 1 John 2:1-2.
3. Prayer.
4. Triangle Business.
5. Topic Talk: *Christian Churches, Not Buddhist Temples* (Superintendent).
6. Poster Talk: "Some of them."
7. Solo: *I Would be True* (Written by a young missionary for his mother).
8. Story: *Ping Has a Caller.*
9. Offering.
10. Benediction.

Detailed suggestions for the carrying out of the program will be found in the Program Booklet.

Program Helps

1. Program Booklets 10c each, $1.00 per dozen.
2. Topic leaflets for Superintendent and other leaflets for year $1.00.
3. Large outline maps, U. S. and Canada and of world, 50c set.
4. Book on *Making and Use of Posters,* 50c.

The above materials are provided at the bare cost of production and handling. Where the entire supply is ordered at one time, the set, including one Program Booklet, will be sent for $2.00. Additional Program Booklets should be ordered as needed.

Golden Jubilee Calendar

OCTOBER

EVERY real mother watches the calendar to be sure that no birthday or anniversary in the family passes unnoticed. Let every woman give the same attention to the Golden Jubilee Calendar. An anniversary that should be very dear to the heart of every Christian woman comes in October, forty-nine years since the Christian Woman's Board of Missions came into being. If the one hundred and fifty thousand members attend the September Home Coming meeting of the missionary societies and circles, either in person or by proxy, it will mean that the October meeting will be the greatest in the history of our woman's organization work, unless the October meeting in 1874 should hold first place. The success of the Golden Jubilee will rest largely on this meeting.

Personal invitations should be sent to every member and friend of the church to attend this anniversary meeting. Appropriate decorations will add to the occasion. The program should be carefully arranged (not too long). Set forth the aims and purpose of the Golden Jubilee, laying special stress on the benefits, joy and privilege of being a member of the missionary society and circle. Make clear the fact that while the women are leading the way, it is expected that every member of every Christian church around the world will have a part in this Golden Jubilee celebration. Keep in mind the young people and especially the part our boys and girls are to have in this Jubilee.

The love of Christ constraineth us to say, I will.

Studies on the Kingdom

Bible Lesson for October

During the Jubilee period as we review the work of fifty years in bringing to Christless peoples a knowledge of the Kingdom of God, it is fitting that we ourselves should give earnest thought to the principles and program of that kingdom. Three aspects of Christ's teachings about the kingdom should be made to run like golden strands throughout this entire series of Bible lessons:

1. Principles and characteristics of the kingdom.
2. The unfolding program of God in establishing his kingdom upon the earth.
3. Our individual responsibility for building the kingdom into our own lives and for its establishment among men.

Theme.—The Growth of the Kingdom.

Scripture Texts: Mark 4:26-28; Matt. 13: 31 and 32.

Truths Gleaned from These Passages:

1. Like the seed, the kingdom in our hearts grows; it grows secretly, often unconsciously and unobserved in the inner life.

2. The kingdom always begins by seed sown in the heart of the individual and in the community, as early crops start from "seed cast into the ground."

3. The sower leaves the seed out of his sight to spring forth from life capacities which God has implanted. Paul may plant, Apollos water, but the increase comes from the fostering Spirit of God.

4. The Christian sows the seed, the best seed, in the best manner, but it is often long before results from the sowing are manifest. "The hundreds of bulbs in my garden must be planted in the autumn for spring blooming. For in the darkness the roots grow; and unless there are well developed roots the blooms in spring will be small and feeble."

5. We are sometimes tempted to question the growth of our own inner life from the good seed of the word of God; parents often are anxious for the outcome of young lives intrusted to them in whose hearts they have ceaselessly sought to implant the seed of the kingdom; missionaries often must wait for years for any manifestation of growth from their painful sowing, but the increase in each case is with God.

6. Again we are often discouraged by the slowness of growth: the preacher in the community, the parent with the children, the missionary in the unresponsive field; but where life is, there love and faithful sowing have preceded. Harvest rarely follows immediately upon seed sowing. "First the blade, then the ear, after that the full corn in the ear," are the processes of the laws of God.

7. In the great fields of the world, as surely as Jesus has planted the seed of the kingdom, so sure is the time coming when that kingdom shall include the whole world.

8. These truths are further illustrated and emphasized in the parable of the mustard seed, "Which, when it is sown in the earth, is less than all the seeds; but when it is sown it groweth up and becometh greater than all the herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it."

9. What wonderful vitality is bound up in the little brown mustard seed, so insignificant, so dull, so lifeless, so lacking apparently in any promise of future growth and beauty! So, when the seed of Christian truth and righteousness seems to be dead and unfruitful, we should remember that the irresistible power of God is bound up in that seed and there will come a time of life and harvest. Prof. Hackett on his way to Carmel found a forest of mustard trees in blossom, full grown, in some cases six, seven and nine feet high, with stem or trunks an inch or more in thickness, throwing out branches on every side. While he was looking a bird alighted on one of

Woman's Missionary Society Program

Jubilee Theme

Remembering the Past, We Build for the Future

OCTOBER

The Negro Here and There

HYMN
PRAYER
BUSINESS PERIOD
DEVOTIONAL SERVICE
- Hymn
- Bible Lesson
- Prayer

MISSIONARY TOPICS
1. *The Negro in North America.*
2. *The Negro in Africa and Jamaica*

SPECIAL FEATURE
CURRENT NEWS—WORLD CALL and *Missionary Review of the World*
WITH THE BOOKS
PRAYER
OFFERING AND BENEDICTION

My prayerful thought through the year:

What will I do for the Jubilee?

PROGRAM HELPS:
- Leaflets: One on each of the program topics, 10c.
- Booklet, *Work of Disciples of Christ Among American Negroes*, Price 15c
- Book, *History of the Christian Woman's Board of Missions*, Price $1.00.

Circle Program

Jubilee Theme—The Foundation is Laid—Let us Build

OCTOBER

The Negro at Home and in His Adopted Home

HYMN—*Far and Near the Fields are Teeming.*
PRAYER
BUSINESS
DEVOTIONAL
- *Journeys of Discovery—Into the Everyday World of People.*
- HYMN: *Where Cross the Crowded Ways of Life.*
- Psalm 8.
- *The Story of Dr. Arthur Jackson*
- Prayer

TOPIC TALKS:
1. *In Africa and Jamaica.*
2. *The North American Negro.*

READING FROM A NEGRO POET
A PLANTATION HYMN
CURRENT NEWS
WITH THE BOOKS
OFFERING AND BENEDICTION
PROGRAM HELPS:
- Leaflets: One on each of the program topics, 10c. *Journeys of Discovery*, 25c
- Booklet, *Work of Disciples of Christ among American Negroes*, Price 15c
- Book, *History of the Christian Woman's Board of Missions*, Price $1.00.

the branches and warbled forth a strain of the richest music.

10. Like the mustard seed, Christianity has sprung from the smallest beginnings, unnoticed and apparently too feeble for promise. "A teacher, with a band of twelve peasant disciples, without wealth or worldly power, without rank or honors or armies, went forth to establish a new Kingdom of Heaven on the old Jewish church. Everything stood in their way—age-long customs and prejudices, pride, learning, established forms of religion, the temple, wealth and undiscriminating prejudice. This little band was to conquer the Roman Empire, then on to the conquest of every nation. Yet that little seed has fulfilled in unthinkable measure the promise of the parable of Jesus, until today this great Tree of Life among all the nations has become the shelter and refuge for the countless millions of the children of God across the centuries."

Hidden Answers

1. What good fortune has come to Nantungchow hospital? 40
2. What continents have not been explored? 3
3. The Christian steward's *must*—?
4. Forty years ago and now in Akita, Japan?
5. What and where is J. C. I.? 20
6. Give the substance of the last paragraph of Mr. Goulter's article. 28
7. What position has been taken in Latin America on the use of alcohol? 9
8. What state ranks first in WORLD CALL subscriptions? Where does *your* state stand?
9. Whose picture appears on the first page?
10. Golden Jubilee aims?
11. What missionaries have recently been ordained?
12. A book just off the press—what?
13. How did one circle increase its missionary interest?
14. Give Cammie Gray's story of a Chinese girl.

Observing Shelton Memorial Day at Atchison, Kansas

THE Shelton Memorial service was observed by this church and Bible school June 3, instead of February 18, because of the Scoville revival at the earlier period. Our woman's missionary society prepared the financial plan and secured the cooperation of the school in the raising of funds. The total gift in cash was $1,050.

The memorial was conducted by the pastor, Mr. Long, during the morning church service. A memorial shaft was erected by different groups from the school and church as follows: First came two elders of the church with the foundation stone, while the pastor commented on the Scripture, "Other foundation can no man lay than that which is laid, which is Jesus Christ." Then came two from the Bridge Builders class with the first section and laid it upon the foundation, with the Scripture, "If anyone shall build upon this foundation gold, silver, precious stones. . . ." This section has the name "Shelton" upon it. At this point in the service the gold and silver of the missionary society, church and school were brought by classes and placed in the floral basket near the pulpit upon which was the open Bible with the "Go Ye" of the commission in gold letters on a satin ribbon across its face. One member of the class gave the class name and the other the amount of the offering. Every class in the great school was represented with a good offering, many of the primary and junior classes having from five to twenty dollars. The bringing of the gifts of gold and silver made a very deep impression.

Then came members of the missionary society with the next section of the shaft, with selected Scripture references by the pastor: Matthew 7:24-25 and the great commission, Matthew 28:19-20. This was followed by the laying of the next section by the primary department with the question, "What mean ye by these stones?" This was followed by the junior department laying the next section with the Scripture, "Inasmuch as ye did it unto the least of these." Dr. Shelton's great work with the children of Tibet and the need of the new orphanage was set forth. Last, with the crowning stone, came the Circle and the Triangle club. On this were the words, "My New Name" from Revelation 2:17 and 3:12, "And I will give him a white stone and upon the stone a new name written." When completed the memorial shaft stood out great and beautiful beneath the Kansas sunflower, the Christian flag and "Old Glory." It was built of six sections made of light materials and covered with marble paper.

Then came the invitation, first, for life workers for full-time Christian service. Members of the Volunteer Band came without a minute's hesitation from all parts of the church to stand about the Shelton shaft in answer to his challenge, "Come On." Along with this older group came a dozen of the younger group, without invitation. This scene created an impression that will never be forgotten. The church has two living links, Miss Stella Tremaine, in China, and Mrs. Alice Greenlee Hines, one of the church's own girls, in Mexico. There is a fine group of young people already in the service and others are planning their lives accordingly.

The memorial service was linked with the Children's Day program by building a pyramid of children under the banner. "For of such is the Kingdom of Heaven." This whole scene brought out the work of Dr. Shelton in Tibet, for the Kansans are planning to build an orphanage for Tibetan children. Mrs. Walter Broshous, president of the woman's missionary society stepped forward at the close of the service and crowned the shaft with a beautiful wreath of flowers, dismissing the audience with prayer. The day was one of very great spiritual uplift. The woman's missionary society, has already paid its first half of the Golden Jubilee fund and has most of the second half subscribed.

The Golden Jubilee and the General Fund

THE Golden Jubilee, with all of its challenge and need, is before us for the coming missionary year. Its aims are as follows:

500 New Societies
50,000 New Members
$1,000,000 Jubilee Gift
50,000 New World Call subscriptions
5,000 New King's Builders subscriptions
50 New Buildings

If the financial aims of the Golden Jubilee are realized wihout in any way interfering with the regular General Fund

"Come On"
The group who answered Dr. Shelton's challenge at Atchison, Kansas.

receipts of the society, it will be the greatest accomplishment in the history of our organized missionary work. A million dollars in new money for fifty new buildings, over and above the regular budgets, is a great challenge. These new buildings are imperative. Some of them should have been furnished from three to five years ago. On account of the war, the United Christian Missionary Society is behind in its building program. There will be rejoicing around the world when the million dollars is in hand and the executive committee is able to begin work on the erection of these buildings.

But all workers should realize that the million dollars for the Golden Jubilee is to be an extra offering over and above the regular budgets of the General Fund. There will be a temptation on the part of some people to take regular General Fund money and apply it on the Golden Jubilee aims. This would be a calamity, and would defeat the very purpose of the Golden Jubilee itself, for if the regular work of the society cannot be maintained at its present high standard, then the Golden Jubilee would add new burdens to the General Fund which it would not be able to carry.

Leaders in local and auxiliary societies, and in county, district and state work, as well as ministers and other workers, must not forget during the coming year to guard jealously the interests of the General Fund. From the General Fund, the salaries of all the foreign missionaries are paid. The same is true of home missionaries, the support of orphan children and aged ministers and the new money for church erection. We dare not take bread and butter out of the mouths of the orphan children, or the monthly support of aged ministers, as well as the support of home and foreign missionaries, and put it into buildings. Bread and butter come first, buildings come second. In other words, the General Fund must come first this year and the Jubilee second. If there is to be any sacrifice, which of course there need not be, it should be on the Golden Jubilee instead of the General Fund.

All who have studied the situation carefully have felt that with the increasing wealth of the nation, which of course is true of the brotherhood as well, it will be no great sacrifice to the members of our churches to lay down a clean million dollars extra as a thank offering to God for this new work, and at the same time make a ten per cent or a fifteen per cent increase in the General Fund of the society. To do one and not the other might be to do well, but to do both would not only bring honor to ourselves and advance the kingdom throughout the world, but bring great glory to our Lord, whose we are and whom we serve.

Now for a long pull, and a strong pull, to make a normal gain in the General Fund and to raise a million dollars extra for enlargement.

A Unique Ordination Service

THE Central Christian Church of Anderson, Indiana, witnessed an impressive ordination service on Lord's day morning, July 1, when Miss Stella Franklin and Miss Josepha Franklin, missionaries of the United Christian Missionary Society to India, Mrs. O. L. Hull, wife of the pastor of the church and Mrs. J. D. Hull, wife of the pastor of the First Christian Church at Warsaw, Indiana, were ordained and set apart to the work of the kingdom. The ordination service was a recognition of twenty-eight years of faithful service for Miss Stella Franklin on the mission field of India and thirty years of service for Miss Josepha Franklin in the same land.

Bert Wilson of the United Christian Missionary Society was present and gave the morning message upon the theme of *The Call of the Missionary*. He closed his morning message with the brief stanza:

I heard the Master call—"Come follow me"—that was all,
My goal grew dim, my heart went after him,
I rose and followed, that was all.
Who would not follow, if they heard the Master call?

Following the message of the morning, the pastor, O. L. Hull, gave the charge to the four candidates, closing with the reading of the following extract from a paper written by Dr. Jonas Stewart, thirty years ago for the service when Miss Josepha Franklin left for India:

"Speaking for the church as a whole, we can say that our prayers and Christian love will go with her; that our interest in the great work in which she will be engaged, will be increased because her young life is dedicated to it, and that she will thus contribute to the strength and usefulness of her home church, and be the means of making it better, while she is laboring for the salvation of souls in a foreign land. We pray that her labors may be successful; that her life may be spared; that she may be permitted to return to us with a fuller and richer development of the Christian life, because of her experiences and her sacrifices for the Master; and that with a ripe, symmetrical and well matured Christian character, she may wield an influence for good in this church, for many years after her labors abroad shall have ended. May God bless her and all who labor and sacrifice with her, for the accomplishment of the great mission of the church upon earth, the evangelization of the world."

At the conclusion of the charge the four candidates knelt in front of the church before chairs wrapped in white, significant of their purity of life; behind them, the elders, John E. Canaday, J. C. Black, W. L. Lundy and Dr. Jonas Stewart stood, and set them apart by the laying on of hands during the prayer by the pastor of the church.

The Franklin sisters were daughters of Joseph Franklin, who was pastor of the Central Christian Church for twenty years, and granddaughters of Benjamin Franklin, a well known evangelist of the early day. Going back six generations, we find a direct line running from John Franklin, the brother of Benjamin Franklin of Revolutionary fame.

At the time of the going of Miss Josepha Franklin to India, the Central Christian Church was giving a total of one hundred dollars a year to missions. The present year the church gave $4,500. The Johnson County churches which support Miss Franklin gave only four hundred dollars per year then and they are now giving over four thousand dollars per year. This remarkable growth on the part of the home churches is paralleled by the work of the Franklin sisters in India.

Leaflets given out at the ordination service gave the following general information about the field and the special information about each of the Franklin sisters:

"In 1893 the Christian mission in India had only three stations, about fifteen missionaries and less than one hundred Christians. It now has thirteen main stations, twelve outstations, about 90 missionaries and over two thousand Christians; 303 Christians are in mission service, two

The Group Who Took Part in the Ordination Service at Anderson, Indiana

They are left to right: front row, Mrs. J. D. Hull, Mrs. O. L. Hull, Miss Josepha Franklin, Miss Stella Franklin; back row, J. C. Black, W. L. Lundy, Bert Wilson, Dr. Jonas Stewart, O. L. Hull, J. E. Canaday.

of whom are ordained missionaries. The Misses Franklin have seen the beginning, growth and development of the following:

1. Industrial or agricultural work and agricultural settlements of Christians in six districts; a cooperative society for Christians; one printing press, printing weekly a fine church paper, Sunday school leaflets and quarterlies and many books and pamphlets.

2. Regular, systematic evangelistic work done in thirteen districts, each one larger than three counties in Indiana.

3. Six hospitals, one sanitarium for tubercular people, three leper asylums and a large medical work in nine stations.

4. Primary schools in thirteen stations, middle schools in nine stations, two high schools, one teacher training normal school, one Bible College, annual training schools for Christians in three districts, boarding schools in six places, orphanages in four districts and one home for women.

5. Native Christian communities and church organizations in thirteen main stations and several outstations. The total native Christian population is 2,160.

6. The Indian Christian Missionary Society, staffed and financed by native Christians and managing one mission station.

Miss Stella Franklin

Miss Stella Franklin has served for four terms as a missionary in India as a living link of the Central Christian Church. Her terms of service extended from 1895-1923. During the twenty-eight years as a missionary she has occupied the following positions:

In Damoh six and one-half years, engaged in language study, assisted in famine relief, superintended boys' orphanages, and woman's evangelistic work.

In Harda four years, superintended schools.

In Jubbulpore one year in charge of the woman's work, classes in Bible College and wrote Hindi paper.

In Mungeli from 1913-1923, superintended six village schools. The missionary staff in Mungeli consists of two families and three single women.

Miss Josepha Franklin

In 1905 Miss Josepha Franklin was assigned to Johnson County as its living link. Some time later the church at Anderson, Indiana, raised its quota for a living link and asked that Johnson County release Miss Franklin so that she might represent their church, but this request was declined so Miss Josepha Franklin has remained as a representative of Johnson County.

She has acted, during her terms of service from 1893-1923, as superintendent of famine orphanages and relief work; superintendent of Damoh mission schools; superintendent of evangelistic work among the women in Damoh and Jubbulpore; superintendent of work among Christian women in Damoh; Bible teacher in schools, churches and Sunday schools; teacher in Bible college in Jubbulpore; president of the W. C. T. U. of the Central Provinces; president of the Y. W. C. A. in Jubbulpore; a member of the India Sunday School Union and a teacher of an intermission training class for women of Jubbulpore.

In the evening, Bert Wilson gave a stereopticon address on India, concluding with the illustrated song, *I Gave My Life for Thee.* Miss Stella Franklin was formally presented with more than enough money to purchase a Ford to facilitate her work in India as the living link of the Anderson Central Christian Church. This church has sent out sixteen ministers and missionaries from its membership.

What One Woman Has Done

Mrs. Wade, the president, went to Luseland, Saskatchewan as a bride, from a church in the states, where they had a good missionary society. We have only three families in this community, who are members of the Christian church, and consequently no church organization. As Mrs. Romig, the secretary of the woman's work in Canada, says, "this little bride was lonesome for the missionary atmosphere and set to work to remedy the lonesomeness by organizing the women of her community into a missionary society." She has a fine group of people representing several different communions and some not members of any church. This society gave through the United Christian Missionary Society this year $118.60 for world missions.

Annual Stockholders' Meeting

By GRAHAM FRANK

THE missionary and educational societies and boards are, in a true sense, servants of the churches and of individual Disciples. They delight to be our servants for Christ's sake We ought to delight to think of them as such. They would be unworthy to receive and administer the gifts of churches and individuals, if they became arrogant and thought of the funds placed in their hands as money over which they had been given absolute control. They are at their best when they live as trustees of the funds placed in their treasuries. And churches and individuals would likewise be unworthy, if they thought of these societies and boards as truculent lackeys, quaking always in fear lest someone raise a question as to their wisdom or piety or good sense or common honesty. The ideal condition is that in which societies and boards and churches and individual Disciples all think of each other as laborers together with God and when each gives to each the highest degree of confidence and cooperation of which he is worthy.

The annual meetings of the International Convention may be thought of as meetings of stockholders in the high enterprises of the kingdom. When reports are submitted and plans for future progress are proposed, nothing could be more healthful and nothing more to the liking of the wise president or secretary of a mission board than that there should be the fullest possible discussion of such reports and plans. We have the right to expect that those whom we have called to lead us in our missionary and educational work shall, out of their constant thought and their expert knowledge, bring us well matured reports of work done, and well thought-out plans for future undertakings. But we will keep our brotherhood life strong and healthy and intelligent only as we consider with our leaders these reports and plans.

A man recently said to me, "The minutes of our board meeting could all be written in advance of the meeting"—meaning that the matter was so cut and dried that there was no possibility of change. Not so are our conventions. Every report, every plan is subjected to the closest scrutiny of the committee on recommendations and then brought before the business sessions of the convention for free consideration and action. So far as I know, I am ready to say that our societies and boards welcome these discussions of their reports and plans and are ready to make changes wherever they can be convinced that such changes are wise and desirable. Hence, in a very true sense, those who sit in our conventions and take part in the discussions and the votings are helping to direct our cooperative life in a fine, Christian way.

There should be at the Colorado Springs convention this year the finest gathering of the stockholders in our great missionary and educational work that we have had in recent years.

A Correction

THE engraver apologizes to all Kansas City and vicinity and to the friends of 22 churches there for putting the wrong numbers on their photographs on pages 32 and 33 of August WORLD CALL. The list below the map corresponded with the figures on the map. The following list correctly designates the photographs of the several churches which have been aided at some time in their history by loans from the Church Extension fund.

1. Jackson Avenue.
2. Swope Park.
3. First Colored, Kansas City, Kansas.
4. Central.
5. South Park.
6. Second Colored, Kansas City, Kansas.
7. Ivanhoe.
8. Belmont Avenue.
9. Rosedale, Kansas.
10. Oak Park.
11. Independence, Missouri.
12. Budd Park.
13. Roanoke.
14. Hyde Park.
15. Linwood Boulevard.
16. Emerson Park.
17. Central, Kansas City, Kansas.
18. Temple, Kansas City, Kansas.
19. First, Kansas City, Kansas.
20. West Side.
21. Merriam, Kansas City, Kansas.
22. Fairmount.
23. First Colored.

425 DeBaliviere Avenue, St. Louis, Missouri

With the Headquarters Staff of the United Christian Missionary Society, at the Beginning of a Busy Day.

THE first meeting of the executive committee at the new headquarters was held on July 17, with the following present: Messrs. J. T. Brown, G. A. Campbell, W. Palmer Clarkson, S. E. Fisher, A. B. Philputt. W. F. Rothenburger, D. W. Teachout and Mesdames N. L. Carney, Maud D. Ferris, L. C. Fillmore, T. W. Grafton, Ida W. Harrison, R. S. Latshaw and C. A. Thomas. The next meeting of the committee will be at 10:00 A. M., September 3, at Colorado Springs.

Vacation trips have taken members of the executive committee far afield. Mr. Rothenburger to Canada; Mr. Campbell to the Colorado mountains; R. H. Miller, by way of the Canadian Rockies to the Pacific Coast.

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J. H. Mohorter was taken sick in Boston on his way into Canada to attend the maritime provinces convention. His condition necessitated an operation which he went through successfully. He has had the best of care and will require two months of complete rest to recover his strength.

425 DeBaliviere Avenue

In attendance at the conference of the Missionary Education Movement at Lake Geneva, Wisconsin, were Mrs. Stearns, Mrs. Moore and Miss Darnall.

Headquarters has recently seen Mrs. V. C. Carpenter and two daughters and Mr. and Mrs. T. C. Perry and children, all of Porto Rico, and Miss Ruth Leslie, who was to meet Miss Mary Wilson in Oklahoma and go with her to start work in Mexico.

Mrs. Atwater left the last of July for a week's vacation and a family reunion at Grand Rapids, Michigan.

On July 23, President Burnham conducted the brief dedicatory service in the room which is to be used as a chapel at the new headquarters. Prayers were offered by H. G. Bowden in behalf of the Men and Millions Movement; W. R. Warren for the old boards and Mrs. Atwater for the United Christian Missionary Society. Here, each morning at 8:30, a brief devotional service is held. The room will be used also for committee meetings, officers' council and the monthly meetings of the executive committee.

425 DeBaliviere Avenue

On July 4, Miss Louise Cory left foreign service for the home field by her marriage to Hugh B. Kilgour, pastor of the Home Street Christian Church, Winnipeg.

H. T. Holroyd and Miss Leona McMahan were married at Plattsburg, Ohio, July 7, and sailed for South America August 4.

425 DeBaliviere Avenue

John H. Booth is having an interesting experience on a Chautauqua circuit this summer. His itinerary included ninety-eight towns, mostly county seat towns, in seventy-two of which there are Christian churches. He is using this unique opportunity to serve the church in a most effective manner.

425 DeBaliviere Avenue

It takes only a sentence to say that the offices of the United Christian Misionary Society have been moved from 1501 Locust Street to 425 DeBaliviere Avenue, but forty-three trips of large motor trucks were required to effect the move. The distance between the old offices and the new is five miles and required an hour for each round trip of a truck, not counting the time for loading and unloading. The transfer was handled so efficiently by Office Manager H. B. Holloway, working day and night, that the regular work of the society was stopped for only one day, and that of the treasury department not at all. It is worth noting that the service of the society was handled so economically throughout the year that all but $135 of the cost of moving the offices and fitting up the new headquarters, totaling nearly five thousand dollars, was borne out of last year's service budget.

There was great rejoicing in the executive committee over the victories of the year, as reported at its July meeting and listed on the inside front cover of this magazine. The slogans, aims and plans for the new year, as finally formulated by the executive committee and officers, were enthusiastically adopted.

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The church erection department reported six loans on church buildings closed in the month of June, aggregating $46,000. The executive committee approved thirteen new loans for a total of $72,400. It also authorized the purchase and improvement of property on Fourteenth Street, adjoining our present Community property in Chicago.

Fifteen contracts for church maintenance in home missions were approved by the executive committee at its July meeting.

The executive committee in July authorized the addition to the ministerial relief roll of five new names, each representing long and devoted service in the cause of Christ.

425 DeBaliviere Avenue

All of our readers will be gratified to know that WORLD CALL has enjoyed another best year. The total receipts were $81,257.89. For the preceding year they were $77,539.91, and for the year before $74,754.92. The magazine is self-supporting.

425 DeBaliviere Avenue

Of the many publications, weekly, monthly and occasional, that come to WORLD CALL, the most interesting is the privately circulated—five cents a copy, please—*Bully Bulletin*, published by the Girls' Club of the United Christian Missionary Society, and printed, illustrations and all, on the mimeograph. Of course we are partial, biased and prejudiced in favor of this particular contemporary, but barring all of that, it is so cheerful, artistic and original that we should like for it to appear daily instead of monthly.

SPOKANE UNIVERSITY

The summer young people's conference work for 1923 has gone forward with tremendous strides. Already about 500 more young people have been served in our conferences than in the summer of 1922. As the standards have been raised and the age limit restricted, there has come an increasing demand from the young people for entrance into the conference work. Only those between the ages of 16 to 24 are being admitted and we are asking these young people to be of leadership caliber. The type of work done in the conferences is evidence of the fact that these young people are the very best found in our churches.

This year marks the beginning of our granting of the three-years diploma. William Woods College Conference had 11 graduates; Eureka 14; Tipi-wakan Lodge 2; and East Enid Assembly 1.

At the time of writing there remains yet the Bethany Park Conference to be held from which there will be several graduates. Already we have 100 advance registrations for the Bethany Conference. The following number were in attendance at the ten conferences already held this year:

William Woods College 125; Cotner College 111; Hamilton College 45; Hiram College 202; Eureka College 102; California Christian College 124; Tipi-wakan Lodge 45; Spokane University 40; Hollister, Missouri 51; Enid, Oklahoma 122.

Combine Vacation and Inspiration at Colorado Springs

City of Sunshine! in whose gates of light
Celestial airs and essences abound;
City of Refuge! from whose sacred height
Disease falls thwarted as a baffled hound.
Loosing its fang, long burning in the wound;
City of Life! thou hast a gift of years
For all; swift Death a thousand times discrowned
Within thy walls, and Fate, with waiting shears,
Heed thee, as thou alone of earth didst feed their fears. —*Ernest Whitney.*

PERHAPS Disciples of Christ have never had opportunity to combine so completely their vacation, real recreation and the inspiration of the national convention, as they have offered them this year.

At Colorado Springs you are at the very foot of mighty mountains. Nowhere in similar area are so many natural wonders to be found and so easily accessible. When General Pike discovered the mountain that now bears his name he declared it would never be climbed by a human being, so precipitous and abrupt is its rise above the plains. Today this monument of the continent is tamed and the ascent may be made in utmost comfort either by steam train on the cog railroad or in a luxurious automobile. Within easy reach are the Seven Falls, North and South Cheyenne Canyons, the Cave of the Winds. Garden of the Gods, famous Ute Pass, Williams Canyon, Helen Hunt's beloved Cheyenne Mountain, Cripple Creek and its world-renowned gold mines, and drives and trails through gorgeous mountain scenery.

Attendance at the convention brings you also in immediate touch with the vitalizing, energizing powers of these fascinating mountains. The cost will be very reasonable. A cabin may be had in a cottage city for two for $6 or $7 a week, fitted complete for light housekeeping. Great hotels are here. Rooms in homes will cost about $5 to $10. For reservations write to Miss Elizabeth L. Belschner, secretary, care of Chamber of Commerce, Colorado Springs, Colorado.

The Board of Education and the Work of Our Colleges

A. D. HARMON, president of the Board of Education, E. M. Waits, of Texas Christian University, Professor E. E. Snoddy, of the College of the Bible, Lexington, Kentucky, Harry D. Smith, Phillips University, Enid, Oklahoma, and Chancellor F. M. Rogers, of California Christian College, are the speakers at the educational session of the International Convention at Colorado Springs, September 3-9. E. F. Snavely, of Lincoln, Nebraska, vice-president of the board, will preside at this session of the convention.

While attending the Colorado Springs convention, place the Board of Education exhibit booth on your list of places of interest that you will visit. Attractive exhibits of the buildings, activities and literature of our colleges may be seen there. The promotional men of our several colleges will cooperate with the promotional department of the Board of Education in caring for this booth and will be glad to give in person detailed information relating to their respective colleges.

A great union banquet, with separate tables for the alumni and friends of individual colleges, has been proposed as one of the social features of the International Convention this year. The expressed opinion of the college presidents thus far received at the Board of Education office, unanimously favors this project.

Phillips University Forges Forward

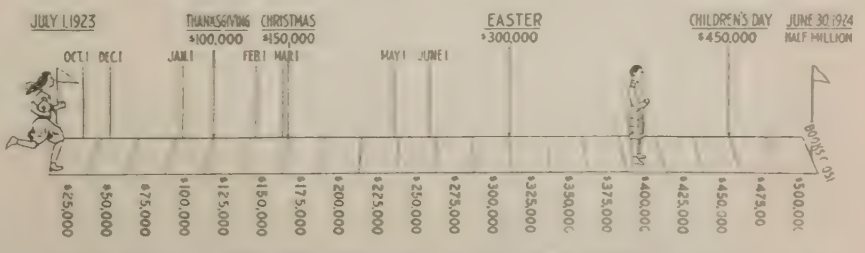
Dr. I. N. McCash reports the past year the most successful in the history of our vigorous and growing institution at Enid, Oklahoma. Fifty-six students received degrees at the annual commencement season. Two years ago this institution faced an indebtedness of $125,000. A campaign has just been completed which will make possible the liquidation of this entire indebtedness. Phillips University two years ago adopted the budget system of operation and is now strictly administered upon this basis. Dr. R. H. Miller, of Kansas City, delivered a series of addresses before the Bible College in the closing days of the year, which were highly appreciated.

Hiram College Attains Commencement Goal

The General Education Board made an offer of $200,000 to Hiram College upon condition that the institution raise $400,000 additional for endowment and liquidate all indebtedness standing against the college. President Bates announced at the Hiram commencement season that both of these conditions had been met. In 1925 Hiram will celebrate her seventy-fifth anniversary. It is hoped that by that time the institution will have an endowment of $1,500,000. A new science building and a new gymnasium are among the objectives of the campaign. Of the goal of $1,250,000, there had been raised on July 12, $667,162. George W. York, of Cleveland, Ohio, is the chairman of the campaign executive committee and an active participant in the field work. W. H. Hoover and son, of North Canton, gave $65,000 to this campaign.

New Church Building Columbia, Missouri

Announcement is made that $50,000 has been raised toward the $75,000 allotment for the city of Columbia in behalf of a new Christian church building in that place. It is hoped that at least $75,000 can be added to the amount raised in the city by the brotherhood in the state and friends at large. The ideal and goal is a representative brotherhood church building at the seat of the state university of Missouri.



This is where our 1923 Bible School Boy stopped with missionary offerings June 30. For 1924 we are going to enter a Bible School Girl in the race. Help her reach the goal of A HALF MILLION—by June 30, 1924. Every Bible school offering sent to the United Christian Missionary Society counts on the half million. The monthly posts along the speedway indicate where the boy was in 1923. It is clearly evident that the Bible schools expected too much of the runner in the last month or two of the year. Eleven months were spent last year covering the first half of the race with only one month—the hot month of June—to cover the second half. This is not right and has proven the cause of the failure. Put money in the bag early in the year. Get busy now and keep the Bible School Girl ahead of her comrade's post every month this year.

Atlantic Christian College Faculty Make Good Use of Summer Vacation

Professor and Mrs. Frederick Grim, Professor and Mrs. Perry Case, Misses Ivy May Smith, Frances and Myrtle Harper, are attending the summer session of Columbia University. Professor S. L. Sadler is doing correspondence work in the University of California, and Mrs. G. A. Williams is doing work in education at the Radford State Normal College, East Radford, Virginia.

Retires with Record of Twenty-six Years

Miss Lucy Rhoda Laws, for many years professor of English in Christian College, Columbia, Missouri, after twenty-six years of service in that institution, will retire from active service. Many of the cherished institutions of the college originated with Miss Laws. She started the ivy planting ceremony, first observed in 1900, and wrote the ivy song and oration, both of which have been officially adopted. To her English class the words of the college hymn are also credited. She will henceforth live in her former home in Harrodsburg, Kentucky.

Dr. F. D. Kershner, of the Drake Bible College, Des Moines, Iowa, and Dr. H. B. Robison, Dean of the Bible Department, Culver-Stockton College, Canton, Missouri, give courses of lectures at the Ozark Assembly of the Disciples of Christ, September 23-29. G. I. HOOVER.

These All Died in the Faith

Miss Mollie Estes, Rochelle, Virginia, March 5, 1923. Secretary of woman's missionary society.

Mrs. Ora Bogart, Oaklandon, Indiana, July, 1923. An earnest Christian worker.

George B. Davis, North Salem, Indiana, June 29, 1923. A faithful elder.

Mrs. Samuel Paul, Bissbrook, County Armagh, Ireland, July 6, 1923. Mother of Alexander Paul of China.

Waldo Lemmon, Brownsville, Texas, July, 1923. Three-and-a-half-year-old son of Dr. and Mrs. W. N. Lemmon, who are returning in December to the Philippine Islands.

J. D. West, Jacksonville, Florida, July 25, 1923. Faithful elder. Formerly of Smithfield, Pennsylvania. Aged 73.

Mrs. Mabel Wilcox Ast, Cuyahoga Falls, Ohio, July 24, 1923. Active in every good work.

The Simultaneous Evangelistic Campaign 1923-1924

EVANGELISM is not a method—it is a passion. The word "evangelism" is glorious in its wealth and depth of meaning. The word never grows old. It deals with the "evangel" which is the gospel or "good news" of salvation. This "evangel" is always as fresh as the break of day and yet as old as the continuity of daybreak through the ages. It is a word of mighty challenge to every follower of Christ. It has in it the blast of trumpets summoning to battle and the militant tread of a vast army confidently swinging out against the enemy.

This ought to be the greatest year in evangelism that our brotherhood has ever experienced when over such a wide area special emphasis is to be placed on soul winning in so many hundreds of churches. As a part of the five year program to add the million, the Simultaneous Evangelistic Campaign has been planned to cover the brotherhood in three years. It would be impossible to have a nation-wide simultaneous evangelistic campaign throughout the brotherhood in one year because of the lack of man-power. The first area, from Colorado west to the Pacific, was covered last year and with tremendous results.

The Scope of the Campaign This Year

During 1923-24 the Simultaneous Evangelistic Campaign will be carried out in all of Canada and in the following states: Texas, Oklahoma, Kansas, Nebraska, South Dakota, North Dakota, Minnesota, Michigan, Illinois, Wisconsin, Missouri, Iowa and Indiana. These states and provinces represent 4,550 churches and 675,000 members. The churches in the eastern half of the Dominion of Canada will seek to carry out the campaign plans by the first of January asking the preachers in West Canada and the United States to help. After January first the churches in Western Canada will observe the simultaneous campaign inviting the preachers and evangelists of Eastern Canada and the States to help them. Each of the states will observe the Simultaneous Campaign carrying on its own evangelistic program with its own state organization.

Texas began January 1 and will continue during the entire year of 1923 to carry out the plans of the campaign. Kansas has set October 7 as the date when all of the churches in that state will seek to begin the campaign together and they will continue until January 1. In many of the states the churches by counties, districts and cities are setting dates when all the churches within such areas are beginning at the same time. The thirty-four Kansas City churches have decided on October 21 as the simultaneous date when all of the churches of that great metropolis are to begin their evangelistic meetings.

Slogans

First, a revival meeting or special evangelistic program of some kind conducted in every church in each of the central states and Canada during the year.

Second a 20% increase in membership in every one of the 4,550 churches during the year.

Third, every church, with a pastor, willing to lend him for a meeting some time during the year in another field.

Fourth, every pastor holding at least one revival meeting during the year outside his own local church.

Fifth, to make the 1924 Pre-Easter evangelistic campaign the greatest ever held throughout the brotherhood, beginning January 1 and continuing until Easter, April 20.

Preparation

As in every worth while work, there must be thorough preparation if the Simultaneous Evangelistic Campaign is to succeed.

First, each church should decide immediately upon the kind of an evangelistic program they desire to carry out during the year.

Second, each church should secure as soon as possible the evangelist, singer or pastor, where the church desires outside help. Many churches are beginning already to make definite dates for their special evangelistic meetings and with those whom they desire to call to assist in this work.

Third, each state, district and county convention can help in the preparation for a state-wide campaign by giving as much time as possible in the convention to the consideration of evangelistic plans and programs.

Fourth, personal workers' classes organized in every local church for training in personal evangelism. The class should be organized at least 60 days before the evangelistic meeting is to begin.

Fifth, a prospect list should be started immediately and names added to the list from time to time. A live prospect list is a very essential part of successful evangelism.

Sixth, new tracts and leaflets are being prepared by the United Christian Missionary Society to be ready some time in September. There should be a wide distribution of tracts in preparing the field for the harvest.

Organization

Every church should have an evangelistic committee. This committee should be made up of at least one representative from the different organizations of the church, to assist the pastor in planning and carrying out the local church evangelistic program.

Second, a county evangelistic committee appointed in every county where there are two or more churches with representation from each church on the committee. Where the county is organized these officers should either become the evangelistic committee for the county or be responsible for the appointment of an evangelistic committee that will seriously carry out their plans and assist the churches in their evangelistic plans.

Third, each district or province where there is a district organization, should have an evangelistic committee to direct the campaign and to help the churches in their evangelistic plans.

Fourth, the appointment of an evangelistic committee in each state and province within the state board or the appointment of such committee by them.

If this plan is carried out there will be, therefore, a state, district, county and local church evangelistic committee to work in each state to carry out the evangelistic program.

In cities or counties where there are a group of churches they should carry out their simultaneous campaign together, choosing a date that will be satisfactory to all, each church beginning on that date and continuing the whole campaign in close unity and cooperation. All the leaders in each district and county can help make the plan one hundred per cent perfect by seeing that every church within the area has had some part and fellowship in the campaign.

Kinds of Evangelistic Services

First, an evangelistic meeting with an evangelist and a singer to assist the local church in a splendid soul winning campaign.

Second, an evangelistic meeting where the pastor of a local church conducts a soul winning campaign with home forces.

Third, an exchange meeting with another pastor within or outside of the state.

Fourth, a pre-Easter evangelistic campaign. Easter comes next year on April 20. Many churches can have both a revival in the fall and a pre-Easter campaign—but churches holding either a revival or a pre-Easter campaign will be counted as having part during the year in the state-wide program.

Man-Power

The Simultaneous Campaign plan is a challenge to the man-power of the entire brotherhood. There is a great group of men from which the churches can make their choice.

First, professional evangelists and singers of the brotherhood.

Second, pastors in the churches of the state and other states.

Third, college presidents, professors, ministerial students, state secretaries and all others who are available and qualified should be used to the fullest extent possible.

Fourth, laymen who have been tried and found equal to such work can be used on gospel teams to assist among the smaller churches in each state.

Publicity

Each state will want to carry out a publicity campaign, using entire pages in the large dailies, letting the people of the entire state and province know who we are, what we are doing and what we stand for.

The Mission Circle of Medicine Lodge, Kansas

Since October it has given $10 to the Christian Orphans' Home at St. Louis, $5 to Ministerial Relief, $10 to the church, $5 to the Shelton Memorial and $10 to Phillips University.

The weekly and daily papers are almost universally available for the publication of news items about the progress of the church, where real news is given to them for their columns. In their Simultaneous Campaign last year California spent a great deal of money for publicity. Such publicity can be financed in a state-wide way if each church will take one offering during the meeting and send it in to the state secretary designating it for this particular purpose. In this way all the churches of the state can be benefited.

Unity in Evangelism

The Simultaneous Evangelistic Campaign has a number of commendable things about it, but most of all it promotes unity and cooperation in the greatest work in the world, soul winning. Things are done best when they are done together. There is great fellowship and joy in such cooperation. Let this be our greatest year for evangelism.

Behold how good and how pleasant it is for brethren to *evangelize* together in unity.

The Life and Labors of Archibald McLean*

The Most Inspiring Life I Have Ever Read

I have just finished the proofs and laid them aside with positive affection and delight. I am glad that Archibald McLean is to have so adequate a biography, which will strengthen every reader and help to perpetuate the life it records. I feel like congratulating you on the splendid story you have put into print. It is the most inspiring life I have ever read. Of course the associations recalled, and the history (part of which I have seen in the making) account for this. I wish I could personally make a copy available for each church in his beloved Ontario.

REUBEN BUTCHART.
Editor *The Canadian Disciple.*
Toronto, Ontario.

Powerful Portrayal and Moving Narrative

The book is a genuine human document, remarkably free from abstractions and generalities. It is thoroughly alive. It has personality, color and what the French call *elan vital.* You have exhibited in a marked degree two of the primary requisites of a biographer: First, enthusiasm and admiration for your subject, sufficiently refined and restrained to become subtly contagious. Second, intimate knowledge and comprehensive grasp of materials.

You impress one as writing in the spirit of Dante who, you will remember, had reverently resolved to say of his beloved Beatrice "what no one had ever written of any woman." You have effected a powerful portrayal of Mr. McLean's unique individuality and a moving narrative of his abundant labors all clearly sketched against the general historic background and the human relationships in which he lived and wrought.

CHARLES T. PAUL,
President College of Missions.
Indianapolis, Indiana.

Reveals the Man

I have read every word of the book and parts of it two or three times. It is a great book. It is great because it reveals sympathetically and clearly the life of a very great man. I am enthusiastic. Reading it is like being with Mr. McLean again and laughing over his sparkling and ready wit. The whole brotherhood, yes the whole missionary enterprise, will be under a lasting obligation to you for this splendid and accurate portrayal. You have shown the sincerity, the magnanimity, the courage, the earnestness and the reverence of this great and gentle soul. You have shown his love for children, his devotion and consuming passion for an unselfish cause. You have revealed the man.

A. C. GRAY,
Professor of Social Science.
Eureka, Illinois.

*By W. R. Warren. Published for United Christian Missionary Society by the Bethany Press, $1.50, postage paid. Ready in August.

Echoes From Everywhere

Three Months To The Harvest

Food is scarce in Batang and some of the school children do not have enough to eat. There are still three months before the harvest will be ripe. This has been a hard year on poor people in Batang.

The attendance at the Sunday school has been larger than usual. There was an average attendance of 161. We are starting a campaign to teach the native Christians to give more freely for the support of the work. Most of them are poor and cannot give very much but they have a native tendency to be miserly with their money.

RODERICK A. MACLEOD.

Batang, West China.

Won Honor And Respect

During our annual mission convention in Nanking this year I greatly rejoiced over the privilege of witnessing the baptism of one of my Wuhu girls. After graduating from our mission school here she went to Nanking to continue her studies in our school there. She understood the meaning of Christianity and wanted to be baptized before she left here three years ago but her family very strenuously objected and she would not disobey them. However she has not performed any of the many idolatrous practices during this time and has constantly prayed that she might win them over, if not to a belief themselves, at least to the removal of their strong opposition. Every year as she has come home for summer and New Year vacations, she has tried to persuade her parents and her grandmother, and I have also talked with them, but during the time there has been no apparent change.

However one day during this last New Year vacation she came joyously to tell me that she had won. How glad I am that she had not antagonized them but instead with patience, faith and steadfastness of purpose, won not only their consent but also their honor and respect for her faith. Her father told her that he wanted her always to hold as firmly to the things she thought right, that a "five minutes feverish enthusiasm" would never win any cause, and now he was sure that there was something worth while in her faith which he had not yet understood.

She could not be baptized at that time because her feet and ankles were covered with painful chilblains that were open sores. So on convention Sunday she asked to be baptized while I was in Nanking. I had a good talk with her and prayer just before the service, and then when she went down into the water it seemed an unusually solemn and sacred moment. I thought of what it meant to her and then by contrast, of the ease with which we of the West have come into the church with the blessing of parents and grandparents. It is beyond the imagination of people in America to conceive of the difficulties, trials and problems of a first generation Christian woman or girl who never has had a single relative who was a Christian believer. It is thus alone, among all her relatives and ancestors, that this girl stands out today. She is about twenty years old and will graduate from high school next year. She is exceedingly bright and has made a splendid record. Her desire is to go to college and I hope she may be able to do so.

CAMMIE GRAY.

Wuhu, China.

To Reach Non-Christian Relatives

I have six co-workers with me in the evangelistic work. Last month we preached to 4,141 people in Damoh and twenty-nine villages. This does not mean that many different people, for they were counted every time we conducted a service. We try to visit each home once a week and if possible each village once in every one or two months. We were invited to nineteen homes into which we had not gone before and only one home was closed to us. Nineteen women are being taught to read, four of whom are Christians. We are trying to reach the non-Christian relatives of the Christians. We plan to do more systematic teaching in the homes against alcohol, opium, tobacco, etc., probably using one week in every six for such teaching.

For our girls' school we are greatly in need of a building. The church building is not satisfactory for four groups of children. We have four teachers, one of whom is teaching two grades. Seventy children are enrolled but not all of them are considered as regular pupils until they have learned a few things and have proved that they intend to stay in school more than just a few days. Much beside the three R's is being taught and we hope the school is a force for character building.

ANNIE MULLIN.

Damoh, C. P., India.

From the Indian News Letter

Recently Dr. Gordon and Miss Griesemer, of Jhansi, were asked to censor a movie film which some Indians wanted to show in the school building.

Damoh was recently visited by the Rajah Badadur of Sarangarh, boy scout commissioner of the Central Provinces, and Joseph Ross, deputy camp chief and organizing secretary. They inspected more than one hundred scouts from six troops and organized a local boy scout association. The mission troop is the oldest one in the district and made a very good showing.

There are in Rath ten Sunday schools for non-Christian children, Mohammedans and Hindus, with a total attendance of from three hundred to five hundred and fifty each Sunday. Through these Sunday schools an effort is being made to reach every home in Rath.

Recently the Harda station received a check for 14,440 rupees (nearly $5,000) from the government in partial payment of the government grant toward the building of the new high school.

The enrollment of the Christian village school in Pendra Road has been 106 since the beginning of the year, and the average attendance has been ninety-eight. All the pupils except six are from Christian families. The school has four grades, kindergarten and nursery departments. A community nurse supported by the church ministers to the needs of the school children and parents daily. This has greatly improved the health of the community.

An interesting caller at the Davis bungalow in Kulpahar recently was a Mohammedan veterinary surgeon appointed to the district by the government. He had been in almost every country of the world and before the World War lived in Arabia, a neighbor to Dr. Zwemer, with whom he read the Bible in Arabic. He is very sympathetic with the work of the mission.

Miss Furman had a *purdah* party in Rath, at which the guests were the wife, three daughters and two small sons of the *Daroga* (chief of police) a high caste Hindu in whose home the missionaries and

A Gold Bond for the Golden Jubilee

UNITED CHRISTIAN MISSIONARY SOCIETY
GOLD BOND PLEDGE CARD

SEPT. 1923	OCT. 1923	NOV. 1923	DEC. 1923	JAN. 1924	FEB. 1924	MAR. 1924	APRIL 1924	MAY 1924	JUNE 1924	JULY 1924	AUG. 1924	SEPT. 1924
3.84	3.84	3.84	3.84	3.84	3.84	3.84	3.84	3.84	3.84	3.84	3.84	3.92
	4.16	4.16	4.16	4.16	4.16	4.16	4.16	4.16	4.16	4.16	4.16	4.24
		4.54	4.54	4.54	4.54	4.54	4.54	4.54	4.54	4.54	4.54	4.60
			5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00	5.00
				5.55	5.55	5.55	5.55	5.55	5.55	5.45	5.55	5.60
					6.25	6.25	6.25	6.25	6.25	6.25	6.25	6.25
						7.14	7.14	7.14	7.14	7.14	7.14	7.16
							8.33	8.33	8.33	8.33	8.33	8.35
								10.00	10.00	10.00	10.00	10.00
									12.50	12.50	12.50	12.50
										16.66	16.66	16.68
											25.00	25.00
												50.00

I will buy a Gold Bond

I will pay $_____ each month

I will make first payment _____

(Signature) _____

(Address) _____

Why Not Start in September?

Railroad Rates to Colorado Springs

THE eyes of our brotherhood are now turned toward Colorado Springs, where the next session of the International Convention of Disciples of Christ will be held September 3 to 9.

Colorado Springs lies at the foot of Pike's Peak, and is located seventy-five miles south of Denver and forty-three miles north of Pueblo. It is on the following railroads: Atchison, Topeka and Santa Fe; Chicago, Rock Island and Pacific; Colorado and Southern; Denver and Rio Grande Western; and Midland Terminal. Other lines such as the Burlington and Union Pacific reach Denver, where good connections can be made for Colorado Springs, while from the south the Missouri Pacific reaches Pueblo, where connection is also made.

Summer tourist rates, which in most instances are considerably lower than the regular convention rate of one and one-half fare for the round trip, will be in effect to Colorado Springs from practically all points throughout the United States, Eastern Canada and British Columbia. It is not necessary to have an identification certificate to obtain summer tourist rates. The summer tourist rate tickets are on sale up to the time of the International Convention, and are good for return trip up to October 31, passengers being required to reach original starting point by midnight of that date. Stop-overs are allowed either going or returning.

The special convention rate of one and one-half fare for the round trip has been granted by the Transcontinental and Western Passenger Associations to apply from stations in the following states from which summer tourist rates do not apply, or where the summer tourist rate happens to be higher than the convention rate: Colorado, Idaho, Kansas, Montana, Nebraska, North Dakota, New Mexico, Nevada (Palisade and Caliente and intermediate points), Oregon (Pendleton and intermediate points), South Dakota, Utah and Wyoming. Persons in the states named should ascertain from their ticket agent whether summer tourist rates are in effect from their station to Colorado Springs, and if they are in effect, whether the summer tourist rate from such station to Colorado Springs is lower than the convention rate of one and one-half fare for the round trip. In the event that it is found that there are no summer tourist rates in effect from your station, or that the convention rate is lower than the summer tourist rate, application should be made to the undersigned, *accompanied by self-addressed stamped envelope,* for a convention identification certificate, which when presented to your ticket agent will entitle you to a special rate of one and one-half fare for the round trip. Dates of sale of convention tickets will be from August 30 to September 5, inclusive, with final return limit to reach original starting point not later than midnight September 14, 1923. An identification certificate is good for yourself and dependent members of your family. It is not necessary to secure a separate certificate for each member of your family. Tickets purchased under the identification certificate plan must be validated at Colorado Springs before the return trip is made.

It is again suggested that at smaller stations advance application for purchase of summer tourist fare tickets or convention rate tickets to Colorado Springs be made, so that in case the railroad agent has not already been supplied with tariffs, tickets, etc., he may have time to secure same from his officials.

If any further information is desired regarding transportation matters in connection with the Colorado Springs Convention, kindly communicate with the undersigned.

H. B. HOLLOWAY,

Transportation Secretary, International Convention of Disciples of Christ, 425 DeBaliviere Avenue, St. Louis, Missouri.

Bible women have taught for seven years, making two visits a week.

A Week Devoted To Children

All the churches of Watertown united in the observance of Children's Week, June 10-17. On Monday a religious picture was shown in one of the churches; on Tuesday a parents' meeting was addressed by four prominent men; Wednesday was visitation day; Thursday the Sunday schools had a union picnic; Friday a pageant was given and on Saturday a parade of the various schools marched through our principal streets.

The Watertown church entertained the state convention in June. There were fifty-eight delegates from out of town. A young woman made the confession on the last day of the convention and was baptized the same day. Children's Day was observed and an offering of $12 sent in.

H. L. WIGGINS.

Watertown, S. D.

Faithful Worker Ill

Pilar Silva, who has been in the employ of our mission in Mexico for almost twenty years, has been compelled to go to San Antonio, Texas, for medical help. He is one of our most faithful workers and much appreciated by the missionaries and by his own people in the church at San Luis Potosi. We all hope that he may soon be restored to health and strength. He is greatly needed in the work.

(Continued on page 61.)

Glimpses of the Outside World

THE public schools of Missouri will celebrate the 28th day of September as Frances Willard Day. The history and benefits of prohibition will be set forth by appropriate exercises.

William Allen White resigned from the editorial staff of *Judge* because of its wet policy.

The Family Welfare Society of Boston says that in 1917 the children in 27% of the families they helped had drunken fathers or mothers; in 1920, in only 2½% of them had drunken parents.

The thirteen former distilleries in and about Peoria, Illinois, which employed 1,000 men in making alcohol, now employ 4,000 men in making thirty different food products.

Dr. E. Y. Mullen, president of the Baptist Theological Seminary, Louisville, Kentucky, was elected president of the Baptist World's Alliance at the recent meeting of that body in Stockholm, Sweden. The next meeting of the Alliance will be held in Toronto, Canada, five years hence.

In June there gathered in Portschach, Austria, several thousand churchmen from all parts of the world, for a twelve-day conference, in which the reports showed vigorous Y. M. C. A. work for boys going on in every corner of the globe, and large plans for reaching all the boys who do not have at present leadership such as the Young Men's Christian Association provides. Before leaving Portschach the delegates raised a fund to purchase the field where games and sports were demonstrated for the conference. This was presented to the village as a permanent memorial of the conference.

The Year Book of the Churches for 1923 is just off the press. This edition retains all the features that made the Year Book of 1921-22 so valuable and adds new features further increasing interest in the book and adding to its value for reference. The volume is published by the Federal Council of Churches, is fully indexed, bound in cloth and sells for $1.50.

The Commission on the Church and Social Service of the Federal Council of Churches has arranged a list of men and women prominent in fields of social work who will be available during the autumn and winter to speak in churches on themes connected with the relation of the church to community life. This list includes employers and leaders of organized labor, prominent churchmen and well known leaders of thought in the country. The Commission will be glad to send this list to directors of forums.

At the biennial meeting of the National Council of Congregational Churches to be held in Springfield, Massachusetts, in October, that denomination will announce that they have gained more members, given more to missions, paid larger salaries to pastors and other employees of the church than in any like period of its history. During the past year 73,000 peo-

ple joined the Congregational churches, an average of 1,400 per Sunday. The gifts to missions and other benevolent objects were over $5,000,000.

In connection with the recent conference called by the Secretary of War to consider moral and religious work in the army, a dinner was given at the Army and Navy Club when the members of the conference were guests of the General Committee on Army and Navy Chaplains of the Federal Council of Churches. At this dinner the American Bible Society presented specially inscribed Bibles to the offices of the chiefs of chaplains of the Army and Navy.

The Fourteenth National Sunday School Convention has recently been held in Japan. More than two hundred delegates were present.

George P. Howard, field secretary for the World's Sunday School Association, Buenos Aires, writes of a most successful training class for teachers in that city. Seventy-five were enrolled. Fifty years ago there was not one native Sunday school teacher in the city.

In Kwangju, Korea, a little girl brought ninety-one new Sunday school pupils in six weeks. In the same time her brother brought seventy-one. In twelve years the membership of this school has increased from twenty-five to 1,200.

At the request of the Polish government the Quaker Mission in Poland is drawing up plans for a small model orphanage, agricultural school and training school for child welfare workers, the land and building to be provided by the government. The workers state that there are at present 300,000 orphans in Poland, many of peasant stock who have inherited land, and if given proper care and education they can develop into useful citizens.

World Call Subscriptions

The table below gives the ranking of states in WORLD CALL subscriptions on a numerical and percentage basis. It provides a clear picture of the progress WORLD CALL has made in the respective states.

State	Church Membership	Subscriptions	Approximate Percentage
Indiana	132132	6263	5
Missouri	135097	4719	3
Illinois	113674	4192	4
Ohio	105468	4110	4
Texas	58940	3051	5
California	33127	2914	9
Kentucky	128501	2905	2
Kansas	68435	2574	4
Iowa	63377	2429	4
Oklahoma	44986	2241	5
Pennsylvania	31220	1472	5
Nebraska	22278	1303	5
Virginia	34966	1221	3
Tennessee	21514	1038	5
Washington	16491	959	6
Oregon	16691	901	5
New York	11681	796	6
Michigan	14060	717	5
West Virginia	17641	673	4
Colorado	13602	651	5
North Carolina	21150	621	3
Arkansas	14104	520	4
Georgia	18223	452	2
Canada	8147	415	5
District Columbia	4249	400	9
Florida	5114	351	7
Mississippi	8205	317	4
Minnesota	4679	311	7
Alabama	6673	304	5
Montana	3497	252	7
Maryland	5102	232	5
Louisiana	3155	209	7
Idaho	4964	178	4
Arizona	2357	120	5
Massachusetts	1004	116	12
Wisconsin	2476	104	4
South Dakota	1725	84	5
New Mexico	3035	79	3
South Carolina	3371	75	2
New Jersey	687	71	10
Wyoming	977	37	4
Vermont	188	29	15
Connecticut	394	28	7
Utah	449	19	4
North Dakota	273	14	5
New Hampshire		7	
Delaware	200	5	3
Maine	391	2	
Rhode Island	15		
Nevada			

Dedicating Patharia Chapel

PATHARIA, an outstation of Mungeli fifteen miles away, dedicated its first church chapel on June 14. This village is one of eight which comprise the Patharia Mission Circle. There are Christians in each of these villages who will worship in the Patharia chapel. There are also a number of other villages within this circle that will come under its influence.

Evangelistic, zenana, school and dispensary work have been carried on at this place for five years. Owing to the difficulty of supervision and to persecution of the Christians on the part of the village people, the growth of the Christian community in these isolated villages has not been so great as it was hoped it would be, however many have remained faithful and now rejoice in knowing that they possess a permanent house of worship.

The building is about twenty by thirty-five feet and is built of mud and bamboos. The roof is covered with native handmade tiles. Although it cost not more than one hundred dollars, the little group of devout Christians who gathered to dedicate it to the worship of their Heavenly Father had a very wholesome pride in its beauty and utility.

The Mungeli missionaries and a number of Indian co-workers drove over to the dedication in the two Ford cars which the station fortunately possesses. This trip which usually occupies from four to five hours by pony or by bullock *tonga* was accomplished in a short time with comparative ease, though the thermometer ranged from 115 to 120 degrees for the greater part of the day.

On reaching our destination we were grieved to learn that the wife of one of the oldest Christians in a nearby village had died and it was necessary to bury her before the dedication service could take place. The grief-stricken husband was greatly comforted by having so many Christians present at the funeral of his wife. Her grave is the first Christian grave in all that section of the country. He told us that for a long time his family, which is one of three Christian families in this village, has been ostracised and persecuted by the people there. All during his wife's long illness they had attempted to persuade him to go back into caste by telling him that if he remained a Christian no one would come to help him bury his wife. It is needless to say that the dignity and devout manner in which the funeral was conducted made a very great impression on these people.

The dedication service which was conducted by Mr. Moody and Evangelist Yaphat who has charge of the work in the Circle was simple and impressive. The songs of the Christian children were greatly appreciated by the non-Christians. Before returning to our houses all the Christians present enjoyed a delightful meal together of cooked rice and dal. The fellowship of the day will be long remembered by these faithful mission co-workers and by all the Christians present.

MRS. C. E. BENLEHR.

Mungeli, C. P., India.

The N. E. A. at Colorado Springs

THE annual National Evangelistic Association program will be held this year at Colorado Springs preceding the International Convention, beginning on Sunday morning, September 2 and continuing until Tuesday night, September 4. The International Convention program will begin on Tuesday afternoon.

A great men's Bible class of 2,000 will meet in the convention hall with George Taubman of Long Beach, California, as teacher. The sermons on Sunday morning, September 2, will be preached in the West Pike's Peak Church by Virgil Wallace, and in the First Christian Church by Paul Henry Packard. Sunday afternoon a great evangelistic mass meeting will be held in convention hall with John H. LeGrand, George F. Bradford and Dr. Charles Reign Scoville as speakers. The Sunday evening vesper services will be held in Acacia Park, with Dr. Royal J. Dye as speaker. Ben M. Edwards and Colby D. Hall, will be the speakers at the West Pike's Peak Christian Church for the evening services and H. H. Halley and C. R. L. Vawter will speak at the First Christian Church.

On Monday the theme will be *Preparing the Church for Evangelism.* At the evening service George Miller, E. J. Meacham and Walter S. Athearn will be the speakers. Professor Athearn will speak on *The Place of Evangelism in Modern Religious Education.* Tuesday morning the theme will be *A Prepared Church Evangelizing Its Own Community.* Howard Fagan will give the closing address on *A Church Big Enough for This Hour.*

The National Evangelistic Association is composed not only of evangelists and singers but also of pastors, laymen and other leaders in the brotherhood. All those who are planning to come for the convention are urged to come in time for this program of inspiration and power.

C. E at Des Moines

By H. L. Pickerill

THE twenty-ninth annual Christian Endeavor convention held at Des Moines, July 4-9, 1923, has become history. No doubt it was the most splendid Christian Endeavor convention ever held.

The Disciples of Christ have all through the years used Christian Endeavor for their expressional program and we are glad to report with the coming of the emphasis upon educational methods and ideals, the Disciples of Christ are manifesting a larger interest in Christian Endeavor. This was evidenced by the attendance of nearly 1000 Disciples at the University Place Church on Saturday morning of the Des Moines Convention for a rally of our own young people. Such leaders as Abram E. Cory, who is one of the trustees of Christian Endeavor, Miss Adeline Goddard and Frank Lowe, Jr., both of whom have served at one time as national superintendent of Christian Endeavor for the Disciples of Christ, testified that not in the history of Christian Endeavor had there been such a whole-hearted participation on our part in an international Christian Endeavor convention.

The department of religious education is now at work adapting the international Christian Endeavor program for use among our own Endeavor societies. The new program as given by Dr. Clark at the international convention is prophetic and challenging and we believe a new day has come for Christian Endeavor among the Disciples of Christ. About 11,000 new Christian Endeavor Societies have been added by all communions during the past year and we are glad to report that several hundred of these come from our own communion.

$1,000 PRIZE NOVEL FOR 15c

1923's fiction sensation sells at $2.50, but you may have it for almost nothing.

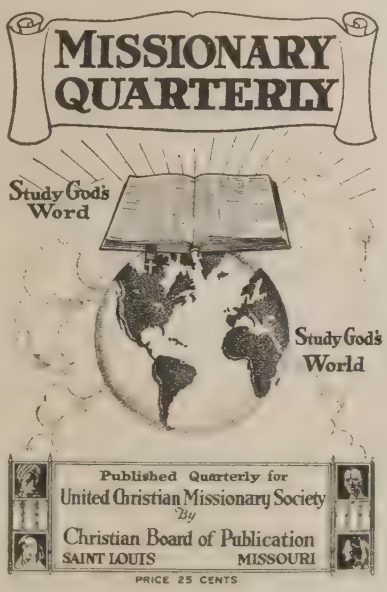
Washington, D. C. (special.)—The editor of the Pathfinder has made another tenstrike in securing serial rights to the $1,000 Pulitzer prize story, "One of Ours." Hundreds of thousands are being sold in book form at $2.50. Willa Cather, concededly the foremost living woman novelist, has put so much of love, adventure, realism and excitement into this gripping, fascinating tale that the N. Y. Globe says of it: "One of the best pieces of fiction writing that has been done in America. We are almost prepared to say that 'One of Ours' is that great American novel which has been so long in coming."

This story will cost regular readers of the Pathfinder nothing, but the editor makes the agreeable announcement that new readers may have it also by sending in a thirteen weeks' trial subscription with fifteen cents to the Pathfinder, 112 Langdon Station, Washington, D. C. Besides this prize novel complete, these thirteen issues will contain many short stories, up-to-the-minute interpretations of what is going on in the world and other features that will keep the whole family informed and entertained for three months.

"One of Ours" begins at once and as it will be difficult to supply back numbers, applications should be mailed promptly.

A New Plan

Beginning with the October quarter, 1923, regular missionary materials and suggestions for the general assembly, and for departments of the Bible school will be provided in this new publication devoted to missionary education and missionary giving in the Bible school.



The *Missionary Quarterly* will provide many interesting stories and sketches for use in the general assembly of the Bible school, and in the intermediate and junior departments where divisional programs are maintained. Suggestions for instruction in other departments will be given. Special day programs for Thanksgiving and Christmas appear in the first issue of the *Missionary Quarterly.*

The *Missionary Quarterly* will appeal to every leader in Bible school work. You will like the very first number. The editors are putting forth every effort to make this first quarter's lessons unusually attractive and helpful. A hearty reception by our Bible schools will insure the success of this new venture in the field of missionary education.

This quarterly should be ordered as you do your regular school supplies. Copies should be placed in the hands of the general superintendent, the missionary superintendent and department principals.

The price of the *Missionary Quarterly* is twenty-five cents per copy, $1.00 per year. It may be ordered either from the Christian Board of Publication or from the United Christian Missionary Society, 425 DeBaliviere Avenue, St. Louis, Missouri.

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In the heart of the nation there is a great publishing enterprise that is dedicated to the service of the Disciples of Christ.

This house is chartered as a religious institution, and is so recognized by State and Federal Governments. Its earnings can be used only for brotherhood interests.

The publications of the house are unexcelled in quality. The highest standards are maintained, and the lesson material is approved by the best authorities among our people.

There should be a justifiable pride in this and in the fact that the Disciples of Christ can maintain an enterprise which ranks with the publishing plants of other communions.

Would it not be a matter of good judgment, therefore, for all the churches to support this enterprise and thereby multiply its ability to serve them?

Within ten years it might be possible to invest the country with branch houses in strategic cities, making centers of influence for the Disciples of Christ.

Apply the parable of the talents. A wonderful gift has been placed in your hands. Will you increase it to many talents in the service of the Master?

The Christian Board of Publication is chartered as a religious organization for the benefit of the Disciples of Christ.

The original plant was the gift of Mr. R. A. Long, and with certain improvements represented an investment of $380,000.00.

The assets of the Board of Publication now exceed $600,000.00, and dividends amounting to $48,900.00 have been paid for our missionary and benevolent work.

The business is administered by a board of thirteen trustees, serving without pay. The net profits can be used only for plant improvements or for missionary dividends.

The house has extended its lines in keeping with the expanding activities of the Brotherhood, especially in the field of Christian Education. Its productions are unexcelled in quality.

An institution founded on such ideals as was this, and rendering the service it does, might well expect the constant and cordial support of the entire Brotherhood.

CHRISTIAN BOARD OF PUBLICATION, - ST. LOUIS, MISSOURI

Receipts For One Month Ending July 31, 1923

United Christian Missionary Society

	General Fund			Special
	1922	1923	Gain	Funds
Churches	$10,306.21	$7,331.01	$2,975.20*	$ 466.81
Sunday Schools	6,398.13	7,321.98	923.85	35.46
Woman's Missionary Societies	4,675.96	5,535.39	859.43	6,615.61
Christian Endeavor Societies	512.97	682.27	169.30	10.00
Circles and Triangles	887.68	840.66	47.02*	45.00
Children's Organizations	384.92	626.04	241.12	72.50
Individuals	1,839.23	2,407.61	568.38	8,424.50
Men and Millions		500.00	500.00	50.00
Bequests	330.00	110.18	219.82*	139.82
Interest (U. C. M. S.)	382.00	2,153.11	1,771.11	
Interest (Old Societies)	354.75	338.62	16.13*	1,475.00
Home Missions and Benevolence	14.62	644.33	629.71	540.63
King's Builders	221.90	272.62	50.72	
Miscellaneous	764.93	3,182.34	2,417.41	242.50
World Call				2,879.44
Literature				2,541.83
	$27,073.30	$31,946.16	$4,872.86	$25,166.60

*Loss

Board of Education

Churches	$ 2,794.64	$ 1,520.28	$1,274.36*
Sunday Schools			
Individuals			
Colleges	128.90	200.00	71.10
Miscellaneous		35.45	35.45
	$ 2,923.54	$ 1,755.73	$1,167.81*

Association for the Promotion of Christian Unity

Churches	$ 74.92	$ 58.64	$ 16.28*
Individuals	5.00	102.15	97.15
Literature		13.15	13.15
	$ 79.92	$ 173.94	$ 94.02

*Loss

The report of the Board of Temperance will appear next month.

Echoes From Everywhere

In the Final Analysis

WORLD CALL is a great magazine. We hand it to our friends with a thrill of pride and read it ourselves with great profit. I have subscribed to it for a number of friends in the United States. They need it and appreciate it. In the final analysis it is the subscription list that measures one's interest in a paper.

EDWIN CAREY DAVIS.

Kulpahar, India.

Storing Up Merit

There were 816 treatments in the hospital and dispensary during the past month, but the receipts were very small. Money is scarce now in Batang and many who have money deny the fact and confer on the dispensary the pleasure and opportunity of storing up merit by allowing themselves to be treated free. We hope the dose of the gospel given by the hospital evangelists to all patients will be effective.

W. M. HARDY.

Batang, West China.

A Missionary And Her Living Link Churches

Miss Josepha Franklin, of India, now home on furlough, reports a very happy visit to her living link churches in Johnson County, Indiana. Although like all other predominantly farming communities, the county is suffering from the scarcity and high price of labor, nevertheless the evidences of real prosperity and progress are very marked. The great fields and orchards, the well-kept houses and barns and the fine stock indicate a condition of wealth and stability that many years of adversity cannot undermine. The farmers as a class are optimistic and joke over their present hardships instead of whining about them. Many of the young men have attended Purdue University. All have the right understanding of the farmer's relation to society. Miss Franklin asked one of these why he did not strike for eight hours' labor daily. He answered at once, "The people would starve if we did." The kindness and hospitality of the people will always be gratefully remembered by Miss Franklin and will also be a source of comfort and courage to her when she returns to India.

A New Faculty Member

Our mission in Porto Rico has been sharing in the responsibilities and in the benefits of the union seminary at Rio Piedras, Porto Rico, for some years. The time has come when the need of an additional member in the faculty of the seminary brings us an opportunity to furnish a missionary for the faculty. C. Manly Morton has accepted our call to this work. Mr. and Mrs. Morton spent their first term of service in South America. They will be sailing for Porto Rico about the middle of August.

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Opportunity for Soul Culture

At the conference held by the Missionary Education Movement at Blue Ridge, North Carolina in June, nineteen states and six countries were represented. Thirty-one Disciples from eight states were in attendance at the regular sessions and twenty-seven drove over from Asheville for one day. I could only wish that thousands of our people in the regions round about Blue Ridge might avail themselves of this opportunity for soul culture.

MRS. ELIZABETH ROSS.

Eureka, Illinois.

The Value Of a Bible

It is said that Bibles are so scarce in Russia that in spite of the poverty of the people and lack of even the bare necessities of life, as high as $100 has been paid for a single copy. Often the book is taken to pieces and fragments sent to different congregations or bodies of believers. Charles Hanson of Minneapolis has become a new type of "old clothes man" by going from house to house collecting worn and east-off clothing for the needy Russians. Through the American Bible Society he is able to place a Bible, Testament or Gospel in the Russian language in a pocket of every garment sent.

The Month of May In Chuchow

May 1, 2: We had a lovely visit from Mr. and Mrs. E. M. Bowman. They were tired out from too much sightseeing, dinners and conventions. Here they had an opportunity to rest. Both talked to our prayer service of fifty people, much to the delight of all.

May 3, 4, 5: I piloted our guests one hundred miles north to a Presbyterian station, Hwaiyuen, which is supported by a church in New York City, where the Bowmans have friends. Hwaiyuen is one of the best-equipped and best-manned stations in the interior of China.

May 9: Had prayer service on my lawn with eighty-two present. Dr. Sung talked on recognizing the becoming a Christian not as an end but a beginning of life service for Christ.

May 11: Ate the first strawberries of the season from my garden. Began a Bible study class at the local normal school. Talked on Abraham, the man of faith. I gave it in English so the boys could hear English spoken by a foreigner. Their teacher interpreted it into Chinese.

May 12: Had 112 at the evening Bible study class. It is marvelous how the attendance at this class keeps up.

May 14: Was feasted at the *yamen* by the new magistrate. One of his retinue not many years ago was operated on at another hospital and there learned to pray and study the Bible. He confessed that he had relapsed but showed a longing to get back to Christ.

May 16: Had prayer service for the women members of our local church. Find we have the names of forty-six married women or widows on the roll.

May 19: Our girls' school started a social and "piece" speaking club. The evening study class had ninety-seven present.

May 21: The train schedule was changed on account of the Shantung bandit outrage, so that all trains may pass through the bandit-infested district by daylight.

May 27: Had the largest regular church offering in our history, $20.30. Total offerings for the month $50.58. About seventy-five members have made regular pledges for the year and more than half of these give each Sunday.

ELLIOTT I. OSGOOD.

Chuchow, China.

Making Progress

This month has seen the completion of the third six months' course of study. My command of the colloquial is steadily increasing. I read the Sunday school lessons each week and this helps me to gather more of the discussion of the teachers and preachers at the Sunday services. My Chinese is also being steadily pushed and I can speak better and understand more.

MARION H. DUNCAN.

Batang, West China.

(*Continued on page* 63.)

STAR INTERNATIONAL SECRETARY'S RECORD

Revised by P. A. Wood

A thoroughly up-to-date book that is revised and improved whenever new forms and methods in Sunday School work demand them.

It is quite worth while and necessary to give careful attention to records in all departments of church work, for they are vital to the successful development of the church itself. Not only for the sake of good business, but for future information, records should be carefully kept. Every church should have a good "system" of accurate, understandable and permanent records. Meigs' system covers all needs of the school and at the same time causes growth.

For Graded or Ungraded Schools

Study the record of attendance on "First Sunday" as shown in the cut. Note the recording attendance by classes and by the departments; also the columns for each enrollment, officers and teachers, visitors and offerings. The "recapitulation" at bottom of page shows how easy it is to find and read off the total attendance and to compare it with the attendances of last Sunday and a year ago. Place for miscellaneous records—such as number absent, number Bibles, givers and perfect records, gives facts that are important in determining the efficiency of the school. A complete record but how simple!

Meigs' International Sunday School Secretaries' Record

is made to fit and to suit this Class Book. What, therefore, we have put together, let no school put asunder! There is a natural affinity between them that makes both better when used together. Please show this page to your superintendent and secretary and let them study the following

PORTION OF SPECIMEN PAGE

CLASS No.	CLASS Grd.	OFFICERS AND NAMES OF TEACHERS	Last Sunday Present	Last Sunday Collection	FIRST SUNDAY Pupils Beg.	Pr.	Jr.	Int.	Sr.	Adl.	Visitors	Offering $	Offering Cts.
		Pastor	1	1							3		15
		Supts. and Asst'ts	4	4									20
		Treas. and Sec'ys	3	3									15
		Chorister and Organists	3	3									15
		Doorkeep	2	2									10
		Ushers	3	3									15
1	B	Miss B. Outline	12	1	10						1		50
2	B	Miss Don't Care	10		3								5
3	P	Miss Do Her Best	15	1		15							10

IMPORTANT MISCELLANEOUS RECORDS	Number Absent	Number Bibles	Number Givers	Number Perfect
First Sunday	33	118	150	126
Second Sunday				
Third Sunday				
Fourth Sunday				
Fifth Sunday				
Average				

RECAPITULATION	Today	Last Sunday	Year Ago
No. Off. & Teachers	27	25	20
No. Beginners	13	11	15
No. Primary	19	19	17
No. Juniors	17	20	14
No. Intermediates	24	19	20
No. Seniors	15	10	15
No. Ad's	46	30	20
No. Visitors	10	5	3
Total Attendance	171	129	123
Total Offering	$5.91	$3.24	$2.67

ADDITIONAL FEATURES

Secretary's Minutes for each Sunday and for the workers' monthly conference.

Quarterly Records—The Honor Roll members; Home Department and Cradle Roll reports; quarterly summary of the weekly records and a quarterly cash account.

Annual Report by quarters compared with the previous year.

Record of Supplies showing quantity, prices, total cost and of whom bought.

List of S. S. Pupils uniting with the church during the year.

Roster of all Officers, Teachers and Pupils showing their weekly attendance record—if desired.

STYLES AND PRICES

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From a Veteran in the Service

Mr. Sanford was the first secretary of the Federal Council of Churches. This letter was received in answer to one of congratulation on his eightieth birthday.

Rockfall, Connecticut.

My Dear Dr. Burnham:

I thank you and your colleagues most heartily for your kind birthday message. Your reference to my honored and beloved friend, Dr. J. H. Garrison, stirred many hallowed memories. I can never forget the welcome and aid he rendered in the pioneer days of discovery when the Federal Council of the Churches came to its hour of providential organization. From the days in early manhood when I first read the story of Alexander Campbell's life and leadership, your great fellowship has had a large place in my thought. God grant you may ever be true to his noble vision and love of the kingdom. It is indeed a great honor to have my name and pioneer service remembered by those who have in charge the varied activities of your missionary work. Gratefully I recognize the help you have, in these recent years, given as chairman of the executive committe of this Council. God bless and prosper you in all your labors.

Sincerely yours,
E. B. SANFORD.

A Guide to the Pronunciation of Foreign Words Used in This Issue of World Call

ă is to be pronounced as ă in hăt.
ä as ä in ärm.
ai as ai in kaiser.
au as au in kraut.
bh as bh in clubhouse.
dh as dh in roadhouse.
ĕ as ĕ in mĕt.
ē as ē in thēy.
ĕ as ĕ in hĕr.
gh as gh in doghouse.
h is always sounded, even when final.
ĭ as ĭ in pĭn.
ī as ī in machīne.
kh as kh in buckhorn.
mp as mp in damper.
ō as ō in tōne.
ŏ as ŏ in tŏn.
ts as ts in catsup.
ŭ as ŭ in bŭt.
û as û in fûll.
ū as ū in rūde.
ü like German ü.

In accenting Tibetan, Chinese or Japanese words, each syllable must be treated as a separate word.

China

Boa Fuh Lien—Bau Fūh Lĭen
Chen Da ma—Chen Dä mä
Chuchow—Chüchōw
Da Fu dih—Dä fū' dĭh
Duh da Ma—Dŭh dä mä
Hsu tai tai—Hsū tai tai
Hwaiyuen—Hwai yüĕn
Li Ting—Lĭ Tĭng
Nanking—Năn kĭng'
Shao Ging Shan—Shau Jĭng Shän
Shantung—Shăn dung
Tsinan—Tsī nän
Tsingtao—Tsing tau
Tsu Sao-dz—Tsū Sau-dz
Wuhu—Wū hū

India

babu—bä bū
Bilaspur—Bĭ läs pūr
Damoh—Dä mōh
Daroga—Dä rō gä
Dina bai—Dī nä bai
Harda—Härdä
Kulpahar—Kûl pä här'
Mama ji—Mä mä jī
Pendra—Pēn drä
Rajah Badadur—Rä jä Bä dä dŭr
Rath—Räth
Sahib—Sä hĭb
Sarangarh—Săr ăn garh
tonga—ton gä
Yakub Masih—Yä kub mä sĭh'

Japan

Akita—Akĭtä
Akiyana—Akĭ yä' nä
Bozuni San—Bō zū nĭ Sän
Dai Nippon—Dai Nĭp' pōn
Ikuji—Ĭ kū jĭ
Ishii—Ishĭĭ
Joshi Sei Gakuein—Jōshĭ Sēi gä kuеĭn
Kawamura—Kä wä mū rä
Kimura—Kĭ mū'ra
Koyzuka—Ky ō zū kä
Osaka—O sä kä
sake—sä ke
sen—sĕn
sensei—sĕn seĭ
Shige Iwasaki—Shīge Iwäsäkĭ
Tanaka—Tän ä ka
Tomijiro—Tō mĭ jĭ rō
Tsuchizaki—Tsû chĭ zä kĭ
Toyamaken—Tō yä mä ken
Ueno—wēnō
Ushigome—U shĭ gō me
Yakushija—Yä kū shĭ jĭ
Yaso—Yē sō
Yat suyanagi—Yät sū yä nä gī
yen—yĕn
Yui—Yū ĭ

Latin America

Alessandri—Al ĕss än drĭ
Cai-Puente—Cai-Pwentĕ
Caudillos—Cau dĭl' lyos
Carranzistas—Cär' rän zĭs täs
Charcas—Chär' käs
churife—chŭr ĭ fē'
Colegio Internacional—Cōl ē' hĭ o" In ter nä thēo näl'
communique—kō'-mū' nē kä'
Coronel—Cō rō nĕl
Don Alejandro Alvarez—Dōn Äl ē hän' dro Äl vär' eth
El Mercurio—El Mûr cŭr ĭō
Guadalupe—Gwad ä lū pe'
insurrectos—ĭn sûr rĕc' tōs
La Nueva Democracia—Lä Nwēvä dĕm ō crä ĭ
manifesto—măn ĭ fĕs' tō
pesos—pē' sōs

Mexico

Pilar Silva—Pĭ lär' Sĭl vä
San Luis Potosi—Sän Lūis Potosĭ'
Vargas—Vär gäs

Philippine Islands

Banahaw—Bä nä haw
Laguna—Lä gū nä
Nagcarlang—Näg cär läng
Rizal—Rĭ thal'
San Cristobal—Sän Crĭs tō bäl
Santos—Sän tōs
Tagalog—Tä gol' og

Echoes From Everywhere

Alive To Every Good Work

The Zanesville, Ohio, church, besides supporting its own living link, Herbert Smith, in Africa, gave $370 to the Mary Lyons Memorial Fund, the woman's missionary society giving $212 of the amount. The church sent its pastor to the state convention and three young women to the young people's conference at Hiram. J. S. Posey, a graduate of Eureka College, has been in charge of religious education in the church since the first of March. A daily vacation Bible school was held in June, in which were enrolled 170 children. The children gave $19.62 for missions. Quilt blocks were made to provide a quilt for the school at Hazel Green, Kentucky.

A Good Plan

I have adopted the plan of giving a subscription to WORLD CALL instead of candy, handkerchiefs or pillows with red velvet roses.

ELIZABETH ROSS.

Believes in the Women of India

We had such a helpful Easter service throughout. We began with the sunrise prayer service, and I think that this year's was the very best yet. There was a deeper spirit of consecration and of joy. At the close of the service there were six confessions. The baptisms took place after the morning session of Sunday school. The evening church service was especially helpful in its message of song and sermon. Several of the girls sang and acted out two Easter songs. Mr. Alexander was with us for the day, and at the close of the evening service he said, "Well, surely this day and its services have more than compensated for the toil and worry of the past year." I do most heartily believe in my women and girls and the ultimate good that they will accomplish for India. If I did not believe in them and the work that they will do in and from their own homes I should not stay in India longer than to arrange my passage.

ANNA B. COWDREY.

Kulpahar, India.

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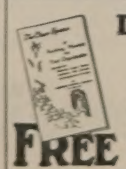

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Some of the trials and joys of a returned missionary are brought out in extracts from a personal letter:

"Furlough is great business! At first I felt so lost and queer. The cities were so big; there were so many Americans everywhere; everyone seemed to be in such a hurry and so sure of where they were going. I went into a large department store in San Francisco, walked up and down an aisle or two and slipped out again without trying to find what I wanted. It was all so big and strange. I felt so helpless. At first too I'd get so lonely and feel so queer everywhere in the very midst of things. But now I am beautifully acclimated and adjusted and feel as though I had never been away except when some inconsiderate street car has gone and rerouted itself and I find myself being carried far from my intended destination, or I come up against some newfangled device at which I can only gaze helplessly. But my! home is so wonderful and it is great to be with my own again.

"And I am enjoying the speech-making in churches, missionary societies, children's affairs, girls' circles, schools and everything of the kind. Last night I spoke in the country church where I first went to church. Next Sunday I go to a church celebrating its ninety-third anniversary, that has never had a missionary, and think of the tragedy of what they draw! Shades of Livingstone and all the others! But it is all a great life and I wouldn't be missing it for anything. I have made over forty speeches in less than three months."

Almost Quadrupled

Mrs. J. C. Cord, of Flemingsburg, Kentucky, reports the organization of a Girls' Circle in the Mill Creek Church, last November. The membership has grown from six to twenty-one and her ambition is to have WORLD CALL in every home.

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The Missionary Register

Missionaries Arriving on Furlough

Mr. and Mrs. Edgar Allen Johnston, Robert Paul, Edgar Allen, Jr., and Janet Mary, Africa, August 3, 1923.

Dr. and Mrs. L. F. Jaggard, Julian and Robert, Africa, August 3, 1923.

Missionaries Going to Field

Mr. and Mrs. C. A. Burch and children; Miss Grace Tedford, China, August 30, 1923.

Miss Hazel Harker, Japan, August 30, 1923.

Dr. and Mrs. D. A. Corpron and daughter, China, September 6, 1923.

Dr. and Mrs. G. E. Miller and children; Mr. and Mrs. Donald McGavran and daughter; Miss Margaret Conkright, India, September 19, 1923.

Dr. Mary Longdon, India, September 10, 1923.

Mr. and Mrs. J. C. Ogden and children; Mr. and Mrs. Leland Emerson; Mr. and Mrs. R. A. Peterson and children; Miss Grace Young; Dr. and Mrs. I. C. Wohrley, Tibet, September 23, 1923.

Miss Buena Stober; Miss Newell Trimble; Miss Myrtle Whaley, Africa, September 19, 1923.

Births

David Ray Moon, to Mr. and Mrs. E. R. Moon, S. S. Oregon, Africa, May 30, 1923.

George Elmer Miller, to Dr. and Mrs. G. E. Miller, India, August 2, 1923.

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